

The Pastor

MARCH

NINETEEN FIFTY FOUR



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

NEWMAN S. CRYER, Jr. • Editor
HAROLD L. FAIR • Assistant Editor

MARCH, 1954 • VOLUME 17 • NUMBER 7

Features

Letter from a British Pastor— <i>John Bishop</i>	1
Critical Shortage of Ministers— <i>Liston Pope</i>	2
The Missing Link in Evangelism— <i>Edward Laird Mills</i>	3

Preaching

Not for These Alone— <i>Marc Boegner</i>	5
Wipe Away the Tears— <i>Ralph S. Robinson</i>	8
Easter tide Preaching	9

From the Practical Parish

There Is No Magic Wand— <i>Ralph D. York</i>	12
Selected Aids for Teaching— <i>Erle Howell</i>	14

Pastoral Care

Can You Help My Son?— <i>Thomas J. Shipp</i>	16
The Counselor's Workshop— <i>C. Newman Hogle</i>	18
Summer Schools	19

Worship

The Heart of the Liturgy— <i>Paul S. Sanders</i>	20
Something Was Missing— <i>Arthur H. Jones, Jr.</i>	23

Bible Study

Portraiture of Jesus in Matthew— <i>Albert E. Barnett</i>	24
---	----

The Minister's Life

The Sledd Study Club— <i>John Bransford Nichols</i>	26
Two Days with a Congressman— <i>Austin H. Armitstead</i>	28

Your Right to Say It

Letters to the Editor	29
---------------------------------	----

Preview of Methodism

<i>March, April, and May</i>	30
--	----

Adventures in Books & Ideas

The Fountain	32
Recent Books on Pastoral Care— <i>Carroll A. Wise</i>	34
Whither Europe?— <i>D. F. Fleming</i>	36
Reviews— <i>Thoburn T. Brumbaugh, Robert H. Bryant, Edward A. Dowey, Jr., L. L. Dunnington, Paul H. Eller, Fred D. Gealy, David M. Graybeal, Hans F. Hofmann, R. P. Marshall, Miron A. Morrill</i>	40

LILLIAN O. WILSON,
Circulation Manager

CIRCUIT STAFF

PAUL ALBERY *Grand Rapids, Mich.*
JACK ANDERSON *Miami, Fla.*
CLARENCE F. AVEY *Athol, Mass.*
WARREN S. BAINBRIDGE *Boulder, Colo.*
CARL M. DAVIDSON *Lincoln, Neb.*
M. E. DORR *Des Moines, Iowa*
K. MORGAN EDWARDS *Pasadena, Calif.*
J. CLAUDE EVANS *Columbia, S. C.*
RAYMOND L. FRANKS *Batesville, Ark.*
JOHN O. GROSS *Nashville, Tenn.*
ERLE HOWELL *Seattle, Wash.*
WARREN JOHNSTON *Baton Rouge, La.*
JAMES W. LANTRIP *Nashville, Tenn.*
ROBERT CASPAR LINTNER *Lyndhurst, N. J.*
LAIRD V. LOVELAND *Denver, Colo.*
J. F. McLEOD, JR. *Clayton, Ala.*
CHARLES A. NOWLEN *Casper, Wyo.*
G. M. PHELPS *Greensboro, N. C.*
A. P. SHIRKEY *Washington, D. C.*
J. RICHARD SPANN *Nashville, Tenn.*
DALE E. STRONG *Perry, Iowa*
PRINCE A. TAYLOR, JR. *New Orleans, La.*
W. GEORGE THORNTON *Johnsonburg, Pa.*
A. S. TURNIPSEED *Montgomery, Ala.*
GEORGE A. WARMER, JR. *Oakland, Calif.*
HAROLD B. WILLIAMS *Akron, Ohio*
ROBERT M. WILLIAMS *Washington, D. C.*
CARROLL A. WISE *Evanston, Ill.*
HAROLD I. WOOLARD *Grand Forks, N. D.*

LOVICK PIERCE &
J. EDGAR WASHABAUGH
Publishing Agents

111

COVER: Weather permitting, services are held in the still roofless Kaiser Wilhelm Memorial Evangelical Church in West Berlin. Damage is from World War II. The fund-raising drive for reconstruction includes a series of stamps issued by the West Berlin post office. Religious New Service Photo.

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, \$1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.
Copyright, 1954, by Pierce and Washabaugh

Letter from a British Pastor

By JOHN BISHOP

THE editor has asked me to explain how we elect the president of our conference.

No nomination is made for this office, and no speeches are ever made on behalf of suitable men for this highest of all offices in our Methodist church. Nearly always two ballot votes have to be taken during the sessions of the conference, and sometimes three before a clear majority is obtained. As a rule most of the delegates to the conference have an idea who to vote for from the names that came next in the voting for president at the previous conference. For instance, at the conference two years ago when Donald Soper was designated president, the next name to his was that of W. Russell Shearer, and last year he was duly elected by a majority.

THIS year's president is certainly working hard. Nearly every weekday he visits some town, meets the ministers in the morning, or is accorded a civic reception, conducts a sacramental service in the afternoon, using the full Office for Holy Communion with a sermon at which there may be three or four hundred communicants; then after tea he addresses a public meeting in the church, and finally leads the congregation in procession to some open space and speaks and answers questions for an hour or so. Great crowds gather to hear him wherever he goes. He has done what Methodists have long been saying should be done: he has gone to the people outside and has won their ear as no other living preacher has done.

He got into trouble recently because of some answers he gave to questions asked in the open air which have received much publicity. In Manchester he was asked, "Are we lucky to have the royal family we have?" His reply was, "I think we are lucky and I am very grateful for the vow our queen took when she was twenty-one. I believe she made it sincerely and I honour her for it. I wish she didn't go to horse racing, and I think she would be wiser if she kept away from what is erroneously

called 'the sport of kings,' but which is largely the house of racketeers." He also expressed the wish that the Duke of Edinburgh would give public testimony of his religious faith.

Opinion has been sharply divided as to the wisdom of these remarks coming as they did on the eve of the royal tour. No one denies the right of Soper to have his own opinions and to express them, but it is maintained by some that when he accepted office as president of the conference he also accepted certain responsibilities, one of which should be not to make any personal statements on matters of public importance which might be taken by others as being the considered view of Methodism as a whole; because as president he is the official spokesman of Methodism.

Not all Methodists are in agreement with this point of view. The question has been asked: Is it essential or desirable that a minister who is the chosen leader of his denomination voice in public only the official view of his church? To ask a man to do this, so it is argued, is to ask him to surrender his individuality. Soper is being asked to suppress the views which make him so powerful a witness in the eyes of many people and to be content for a year to cease to be Donald Soper.

The official view is often considered to be colourless and to err on the side of safety. Soper has never been dull and it is his inspired courage which has won him a firm place in the hearts of Christian young people. He always speaks with conviction and from a heart filled with compassion and a mind free from rancour.

BY THE time you read this letter the Year of Evangelism will be over. Many of us have been asking what has been done to win the nonchurchgoers in Britain for Christ. Have the high hopes with which we began the campaign year been fulfilled? Has the Call to Evangelism issued at Oxford in 1951 been effective?

There is no doubt that much progress has been made, but there is no

ground for complacency. Much remains to be done. Evangelism will go on in 1954—and beyond. I think we can say that in general there has been a quickening of our Methodist life. There is a growing realisation that a church is not really a church unless it is spiritually adventurous, reaching beyond its walls to those who are living and dying without hope and without God in the world. In most circuits steady, unobtrusive work is going on. One hears of public house and cinema queue visitation, of intensive campaigns of house to house visiting in new housing areas, of team preaching, and of schools for the training of lay leaders. Revival has not yet come, but there is much evidence of careful planning and of an awakening.

THE annual report of the Local Preachers Department discloses a further decrease in the preaching strength of the lay ministry of our church. It is only a decrease of 314, however, and this is the smallest decrease in seventeen years. Every year we expect to lose about a thousand local preachers by death, resignation, or acceptance into the ministry.

The number of preachers received on Full Plan (which means that they have passed all their examinations, both written and oral, and have preached a trial sermon) has increased year by year, from 413 in 1944 to 755 in 1952. This is the largest number since 1937.

A cause for further encouragement is the fact that 1,180 potential preachers were received on trial during the year and that the number of local preachers on trial is the highest on record—3,539. Over 2,000 examination papers were written during the year, including a considerable number by students who are doing their National Service. Help is given to these preachers, not only in circuit training classes, but by correspondence courses and by three full-time traveling tutors.

Other free churches in this country have been inquiring into our splendidly organised system of training lay preachers and are trying to adopt similar methods themselves.

(This writer is pastor of the Methodist Church, Stockport, Cheshire, England.)

Critical Shortage of Ministers

By LISTON POPE

AFTER a survey in 1951, the Department of Public Relations of the National Council of Churches estimated that there were 15,000 unfilled pulpits in Protestant and Eastern Orthodox churches in the United States at that time. There was no clear indication as to how many of these pulpits could support or really require a full-time ministry. But evidence from various denominations demonstrates that the supply of available ministers is seriously deficient in comparison with the effective demand for their services.

Official Methodist figures indicate that approximately 1,000 additional ministers will be needed each year in the immediate future, and a drive for 10,000 additional ministers has been launched accordingly. A study of ten years ago by Professor Murray Leiffer revealed that membership in Methodist churches in the United States had virtually doubled during the twentieth century, but that the number of active ministers was smaller than at any time since 1900, with a net decline of approximately 4,000 since 1910.

Comparable figures might be given for other Protestant denominations. A recent General Convention of the Protestant Episcopal Church was informed that membership in Episcopal churches has more than doubled during the first half of this century, but the number of clergymen is approximately at the level of fifty years ago. At the time of this report, in 1948, there were approximately 600 vacant ministerial posts, with salaries and buildings adequate to support full-time incumbents.

Two years ago the Disciples of Christ reported a shortage of 3,000 ministers, and the Presbyterian Church, U. S. A., revealed that it had 2,000 parishes without leadership. While churches have been going without pastors, the need for chaplains in the armed services has likewise been chronic for several years and there have been periodic campaigns, with-

This editorial reprinted from *Christianity and Crisis* (Oct. 19, 1953)¹ points out the need for more ministers of the gospel in view of the declining rate of those now entering this Christian vocation. Liston Pope is dean of Yale Divinity School and serves on the editorial board of *Christianity and Crisis*.

out marked success, to relieve the situation.

Nor is the serious shortage of ministers confined to Protestant denominations or to the United States. Roman Catholic spokesmen point out that the number of priests in the United States has doubled in the last twenty years, but that at least 3,000 additional priests are needed to stock existing parishes adequately. The general situation in the churches of Great Britain is even worse than that in the United States: British Congregationalists reported recently, for example, that they have only 1,395 full-time ministers to serve 3,129 churches.

A great many factors must be taken into account for adequate explanation of the present situation in the churches of the United States. Most important, perhaps, is the simple fact that Protestant church membership has grown by approximately 50 per cent in the last dozen years, with a ratio of increase twice that of the general population. While the average size of local congregations has been rising significantly, the net increase in the number of local churches has nevertheless been about 40 per cent during the same period.

Enrolment in the theological seminaries has by no means kept pace with the increase in church membership and in the number of local churches. According to a careful study by the national headquarters of the Selective Service System, enrolment had been increasing at the rate of three or four per cent per year just before the second World War. Despite the military exemptions granted to theological students, this rate of increase declined to an average rate of 1 per cent per year during the four war years. Enrolment went up by one-third in the first two postwar years and an additional one-fourth in

the next three; between 1945 and 1950, most seminaries were filled and many were overcrowded. There was much discussion at that time about the remarkable influx of young men and women into the ministry, and various reasons were ascribed.

It now appears that the sudden increase in seminary enrolment in the postwar years is not likely to proceed at the same rate. Enrolment remains high, but the rate of increase each year is now lower than in the period just before the second World War. In institutions affiliated with the American Association of Theological Schools, enrolment in 1952-53 was almost exactly the same, all told, as in the previous year. The total enrolment in seminaries, and especially in Protestant institutions, has gone up very considerably in the last dozen years, but it has not kept pace with new needs for ministerial leadership, and it appears now to have reached a rather stable level.

Other recent developments have undoubtedly added to the competition for existing ministerial resources. Certain nonparish ministries have expanded greatly in their demand for trained and ordained personnel, and the number of ministers employed as associates, directors of religious education, denominational executives, staff members of councils of churches, chaplains in colleges and other institutions, and the like is at an all-time high.

The vigorous competition for available manpower since the beginning of the Korean war has also undoubtedly diverted into other fields a great many young men who might otherwise have entered the ministry. Strenuous efforts backed by legal power have been made to maintain a large military establishment. The vast expansion of business and industry has created a

¹ Used by permission.

larger number of attractive jobs than ever before. To complicate the situation, the number of men and women now in their early twenties is comparatively low because of the low birth rate during the depression years. It is notorious that college seniors are tempted each spring with offers that would have seemed incredible to graduates of fifteen years ago.

While an occasional person may have been deterred from entering the ministry because of apprehension over anticipated salary and security levels, the total number lost on account of material considerations has probably been very small. Young men and women who were heavily concerned about financial compensation probably would not give serious consideration to the ministry in any event. As a matter of fact, recent studies indicate that ministerial salaries, while by no means munificent,

have very nearly kept pace with the increase in cost of living during the last dozen years. (For data, see *Yearbook of American Churches*, 1953, pages 287-293.) A study of the recent graduates of one theological seminary revealed that they went out to an average initial salary of \$3,368—a figure higher than the average for social workers in the nation. There is some evidence that income available for personal disposal during the first decade of a professional career is higher for ministers than for doctors and lawyers, though the latter professions far outstrip the ministry in their ultimate financial income.

It is evident that the crisis in ministerial supply will deepen steadily unless systematic and strenuous efforts at recruitment are launched. Several denominations have intensified their efforts in this direction during the last decade, and the National Council of Churches functioned ef-

fectively in this area for a time. Seminaries vary a great deal in their policies and programs for recruitment. In the large, the picture is one of haphazard and rather spasmodic efforts at all levels.

It is well established that young men and women enter the ministry in most instances only when the profession has been commended to them strongly by pastors, parents, and teachers. Most make their initial decision before they have completed high school, and studies under the direction of Professor Ralph Felton indicate that the influence of the pastor is most often responsible [See "How Men Decide for the Ministry," by Samuel Southard, Feb., p. 6]. The responsibility for perpetuating the profession they regard as highest of all is a sobering one for pastors. It lays its claims no less strenuously on all Christians who have influential relations with young people.

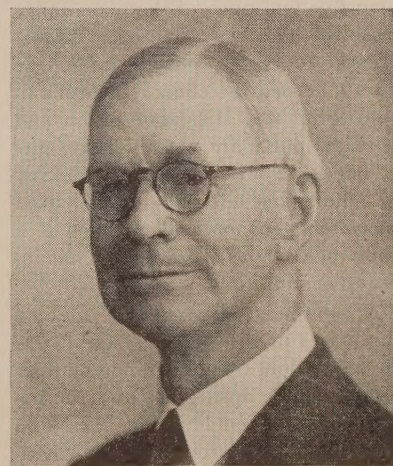
The Missing Link in Evangelism

EDWARD LAIRD MILLS

Communication—indoctrination—infiltration: these are the essentials of effective evangelism, and when one is missing, the others cannot function properly, writes this Methodist minister now living in Palo Alto, Calif.

MUCH of the discussion in *THE PASTOR* concerning evangelism has been focused on method and has bypassed the weightier matters of content and communication. (For a list of articles published on this subject in recent months, see Oct., 1953, issue, p. 30.) But all methods invite failure unless these are given due consideration. A distinguished British Methodist has noted that "the people to whom we speak . . . don't know the name of the church they stay away from; they don't know what it is they disbelieve."

Fifty years ago evangelism was a community affair. The denominational evangelists extended the invitation to all, members of competing churches attended each others' meetings and outsiders came also. There was nothing esoteric about religion—it was a topic of conversation on Main Street. Today introversion prevails and churchmen give primary attention to the parents of children in the Sunday school and any others who belong to auxiliary groups. The real outsider finds the open door mostly at bazaars, rummage sales,



and occasionally, congregational dinners. Whether or not the opening of additional doors would do him any good depends upon what presuppositions he holds concerning the nature of things.

For the past century the "converts" made in evangelistic campaigns have come largely from the ranks of those who had absorbed basic religious ideas from home and school. Education and evangelism belong together. Unfortunately public education has become increasingly secular and family religion has progressively de-

clined. As a result the ground capable of producing sixty- and a hundred-fold has noticeably diminished in area. Billy Graham is up against a tougher problem than either Moody or Sunday had to face.

Moreover the content of much "religious" education needs to be re-examined to see whether it affords an adequate foundation for fruitful evangelism. The chaplains of World War I discovered appalling religious illiteracy among the young men committed to their care. It was disheartening to learn that their successors in World War II could report no improvement. The gulf between those who have faith in God and those who elect to "go it alone" seems to be widening.

Can that gulf be bridged?

The preacher quoted above thinks that the best approach to outsiders is on the basis of their present "major" interests such as "social insecurity, the threat of atomic war, mass unemployment and the uncertainty of the future." The advice is plausible but much of the plausibility dissolves under analysis. Almost everybody is for peace. John Doe does not need the church in order to vote for peace. His labor union and political party are ready instruments at hand. And it is wishful thinking to believe that advocacy of improved social and economic conditions is a sure road to the affections of the indifferent multitude.

When the late Henry Ford doubled the wages of his employees there was consternation among his competitors but no visible upsurge of piety on the part of the beneficiaries. Australia has long led the procession in providing social and financial benefits for the common man, but the level of religious life there is no higher than elsewhere.

Indeed Methodists and Roman Catholics have just completed pretentious continent-wide revivals designed to lift that level. In general it may be said that more people are kept out of the kingdom of God by wealth than are estranged from it by poverty.

To find the "major" interests of modern man, one must look within rather than without. Atmospheric inversion has enveloped him in a smog

composed in equal parts of fatalism and futility. His response to the fear-some threat of atomic extinction is likely to be "So what?" Moreover the atomization of society, the shifting of the center of gravity from the family and group to the individual, has left the latter with a poignant sense of loneliness. Longfellow's brave assertion that

*Life is real! Life is earnest!
And the grave is not its goal*

is no longer recited by school children and many adults refuse to believe it.

The drift of popular thought is toward a nihilism which devalues life by emphasizing its brevity and vanity. Any agency which hopes to extricate man from the doldrums must call for faith, demand sacrifice, and furnish fellowship. The Christian church is potentially well fitted to serve as a transmission belt between divine resources and human need.

In its zeal to provide for social wants, however, it frequently overlooks opportunities for evangelism.

Once communication has been established, what further has the church to say? Ammiel observed long ago that a frivolous sense of sin leads to a superficial notion of salvation. Indoctrination is called for. Both the need and content of this were cogently set forth by E. G. Homrighausen in *THE PASTOR* for December, 1953 (pp. 3-6).

The third and final step in the process of salvation is the practical application of Christian experience to the infinite variety of daily activity. That presents perplexities. The Protestant doctrine of the priesthood of all believers has scored only modest success in practice. Most of them choose not to exercise their rights. They had rather be followers than leaders. For them moral theology must be made simple—it cannot be made easy.

Roman Catholic authorities recognize the need and supply the faithful with material calculated to aid them in answering questions posed by comic books, salacious magazines, third-rate movies, and marriage and divorce. The Protestant is left to his

own devices plus the occasional help coming from his local pastor and ministerial association. That is apt to be limited to denunciations of bingo and protests against the issuance of liquor licenses in residential neighborhoods.

Hence many Protestant laymen are having their minds made up for them by secular agencies—radio and television, book-of-the-month clubs and services, professional and fraternal groups. These naturally moved in to fill the vacuum left by the failure of Protestant leadership to come up with some decisive, realistic, intellectually respectable and morally sound rules for human conduct. The pious and inoffensive generalities periodically proclaimed by regional and national conferences of churchmen are worthless substitutes for these.

One stimulating suggestion comes from a young people's conference in Britain: "Of great interest to us in view of our mission to the whole of life, was the paucity of time spent in non-church organizations. 'How could we make any impact on trade unions, political parties, etc., when we never join them or even attend their open meetings?'"

American churchmen who take their job seriously should not be shocked at the suggestion that convinced and committed young Christians here might well divide their resources of time, talent, and treasure equally between church-sponsored evangelism and the challenging task of infiltrating secular organizations in order to give them a Christian coloration. Communists have used this method with great success; why cannot Christians do likewise? The latter join secular groups freely but too often they check their religion at the door along with their coats and hats.

Thus the triangle is completed. Communication—the missing link—lies at the base. Indoctrination and infiltration rise on either side. No one of the three can be effective without the other two. When all are in harmonious operation, the people of God will find themselves once more out on the open road marching toward the alluring goal of world evangelization. That means salvation for persons and reformation for society.

Not for These Alone

A Meditation by MARC BOEGNER¹

How inclusive was the intercession of Jesus? The head of the French Protestant Federation, and one of the six presidents of the World Council of Churches, lets the words of our Lord's last prayer on the cross speak to this question in this Good Friday message. (Translated from the French by Howard Schomer.)

"Father, forgive them; for they know not what they do." Luke 23:34.

HOW could we help but listen with the most ardent attention to the last prayer of a man about to die? Perhaps many of us recall a supreme intercession offered to God by a dear one who, fully conscious of his condition, was approaching that which we call the end. What emotion at the sound of those words!

But today it is a question of something very different. The prayer of one condemned to death, to whom atrocious torture has brought cruel suffering, echoes in the secret chambers of our hearts. In what memory was this prayer immediately engraved, giving to the Gospel narrative this incomparable treasure? Were Mary, the mother of the Savior, or John, the well-beloved disciple, the first and perhaps the only ones to have heard it? To tell the truth, it little matters!

The prayer of Calvary completes the sacred trilogy formed by it, the priestly prayer of the upper chamber, and the prayer of Gethsemane. It seems to me that to make of it the text for a sermon would be irreverence and levity. We can, and we must, simply allow each one of its words to permeate our soul and leave there, as

an inspiring force, that which Christ himself has put in it.

Those Who Watched

A certain number of manuscripts of the New Testament omit the words "for they know not what they do." It must have been feared, according to the supposition of Father Lagrange in his commentary, that the indulgence of the Savior might appear excessive.² How would he ever have been able to think that his enemies, those who had required his condemnation and he who had sent him to the torture of the cross, did not know what they were doing!

But then, for whom does Jesus intercede at Calvary? Who are they who are grouped together in his prayer by the words *their and they*; no doubt he sees them more or less close to him when he looks down from the height of his cross.

The crowd of the curious is massed along the approaches to Golgotha. Only think! A triple execution just as the greatest religious holiday of the year is commencing, when more than five hundred thousand pilgrims have come to swell the population of Jerusalem. What a godsend for those who love bloody spectacles! Recalling what used to be recounted concerning the dense crowd which pressed, at the time of public executions, before the great *Roquette* or against the wall of the prison of *la Sante*, we have no difficulty imagining this vast popular assembly.

The people, notes Luke, *stood by, watching* (Luke 23:35). "As for those poor wretches," writes Father Lagrange, "it is only too evident that they did not know what they were doing, or they did not believe that they were doing evil at all." Stirred up against Jesus ever since the early hours of the day by the religious authorities of their people, tired from having shouted: "Crucify him, crucify him," they look on in silence now, watching for the portents of death on the faces of the condemned.

We should like to be sure that none of those who acclaimed the prophet of Galilee on Palm Sunday as he entered the Holy City had let themselves be carried along by the contagion of the mass fury, so cleverly manipulated. Those who are there, what do they believe? That Jesus is a rioter, justly condemned by the official who is responsible for the maintenance of order? Have they not an intuition, as they see him upon the cross, that he is profoundly different from the two others beside him?

In any case, a change occurs in the soul of that crowd as the long period of waiting flows on. No, this cannot be a guilty man, not he whose agony is covered over by the very shadows of nature, who breathes his last after having completed an act of filial trust in God. *And all the multitudes who assembled to see the sight*, recounts the Evangelist, *when they saw what had taken place, returned home beating their breasts*. Embraced, borne up to God by the intercession of the Crucified, will this people begin to perceive "what they have done"?

The priests, the doctors of the law, the Pharisees and the Sadducees, all these professionals of religion who have for so long been seeking an opportunity to get rid of this troubling spirit whose authority among a part

¹ From Chapter VII of *La Priere de l'Eglise Universelle*, copyright 1951 by Editions Berger-Levrault, Paris. This Good Friday meditation, the final one of a series of weekly broadcasts over the Paris radio during Lent in 1951 by the author, followed six meditations on the Lord's Prayer. The preceding six meditations will be published by Abingdon Press in May as *The Prayer of the Church Universal*, with the chapter here presented omitted.

² *L'Evangile selon saint Luc*, p. 588 (Gabalda, Paris).

of the people never ceased to disturb them—is it possible to believe that they did not know, at the praetorium and at Golgotha, what they were doing?

Calvin was unable to resolve this problem. He admits that Jesus interceded for what he calls “the poor masses”; “as to the scribes and priests . . . in vain would he have prayed for them.”³

Must we not grant that Calvin is right when at the meeting of the Sanhedrin, late in the morning we hear the high priest shout: “*Why do we still need witnesses? You have heard his blasphemy. What is your decision? ‘And they all condemned him,’* continues the Evangelist Mark, *as deserving death*” (Mark 14:63-64).

Moreover, was it not these men who, a few hours later, knew how to play upon the cowardice of the procurator and wrest from him a condemnation which he had at first refused to pronounce?

And yet when, some weeks later, the Apostle Peter, having healed a lame man, spoke to the witnesses of this miracle, he said to them, speaking of the death of his Master: “*I know that you acted in ignorance, as did also your rulers*” (Acts 3:17). Does it not seem that he was inspired by the prayer that his Master had uttered on the cross? It is the same with Stephen, the first martyr, praying at the moment he was being stoned to death: “*Lord, do not hold this sin against them*” (Acts 7:60). Through these words we seem to hear echoing: “*Father, forgive them; for they know not what they do.*”

We must believe that Christ did say these words, for he places no limit on his intercession. Nevertheless, we do feel here a kind of uneasiness. For, frankly, the leaders of the Jewish nation knew perfectly well that they had succeeded, for an insignificant sum, in silencing the Voice which, for three years, had thrown them into an ever worse quandry, the Voice which scourged their pride, their harshness, their hypocrisy. What a relief to see this false prophet, this seducer of the people, die!

How then can we understand this word by which, it seems, Jesus justi-

fies his prayer: “they know not what they do”? What is this ignorance upon which the appeal for God’s pardon finds its point of support?

My brothers, if the enemies of Jesus knew very well what they wanted to do and what they were doing, it is none the less true that, looking into the depths of the spiritual reality, they were unconscious of what they were doing.

They did not perceive, they had doubtless never had any notion that, in crucifying the Galilean, they were crucifying eternal Love incarnate in Jesus, coming to seek them, to deliver them from the enslavement of sin, and to make them live the lives of children of God. They could not even glimpse what that cup of anguish and loneliness contained, the very thought of which had caused Christ at Gethsemane to sweat . . . *like great drops of blood falling down upon the ground*” (Luke 22:44).

Yes, surely they were guilty and had deep need of a forgiveness for which, moreover, they had no slightest concern. But their religious fanaticism and the equivalence which, by instinct or self-preservation, they established between God’s cause and their ecclesiastical authority sterilized whatever was left to them of spiritual insight. In their resulting ignorance the unsurpassable charity of Jesus found grounds for presenting them to the mercy of his Father: “*Forgive them, for they know not what they do.*”

These Were Indifferent

In this prayer of intercession was Christ, however, thinking only of the people of his nation? Among those who knew not what they were doing are the soldiers of the guard. What could they have made out of these mob movements of which Jesus, since his entry into Jerusalem, was the center? Did they even care to understand? They had been ordered up to serve at a triple execution. Why should they bother about anything other than obedience to orders, that kind of obedience which is invoked today as an “absolving reason”?

To kill time they gambled, at the foot of the cross, over the clothes of the condemned. Above them, very close, a prayer mounts up to God.

Without their even suspecting it, the prayer has borne them up, just as they are, with their total ignorance of the drama which is being carried out there on Calvary, presenting them before the great mercy of God.

Their captain, however, looks upon the cross where Jesus is going to die. Did he hear the words which just escaped from those lips? Has he an intimation that they were for him as well as for others? When Jesus gave up his last breath and this Roman officer felt implanted in his own heart the conviction that “*truly this man was a son of God*” (Mark 15: 39), was this not already the first step on the way along which God will answer for him Christ’s intercession, along which the sovereign reality of pardon will be revealed to him?

Pilate also had not known what he was doing. That which he did he had wanted not to do. But the tumult of the people and, still more, the hardly veiled threats of Jesus’ accusers, had forced his hand.

It is never pleasant to incur, because one has been too easy with people, a job transfer or even a dismissal. One had better avoid the always possible complaints to headquarters. After all, “what is truth?” One had better wash his hands of a matter whose disagreeable consequences have been brought about by a religious fanaticism which a Roman can only find ridiculous, of a trial which he had thought to be terminated by an acquittal.

Yes, what is the truth to which Jesus declares that he has come to bear witness? Pilate has no notion of this truth of a Love which, to save, does not even draw back from death. Will he ever catch sight of it? For him also, as for his soldiers, Christ appeals to God’s mercy. How moving it is to think that some coarse employees of the state and a high imperial official have been present in the thought of Jesus even as he prayed his last prayer!

Have we named all those of whom Jesus said: “*Forgive them . . .*”? My brothers, we cannot exclude the disciples who have, with the exception of John who is upholding Mary close to the cross, forsaken their Master and fled. Have they come to Golgotha

³ *Commentaires du Nouveau Testament*, I, 560.

in such fashion as to be as little noted as possible? Does Jesus see them in the distance, behind the crowd, sheltered from indiscreet questions? We can neither affirm it or deny it. But this makes little difference.

More than Pilate, even more than his constant enemies who do not hide their sense of triumph, these companions of so many days of gladness or of struggle are present in the prayer of the Savior. Oh! he knows that they are guilty of weakness, untruth, cowardice; he knows that they will never forgive themselves for not having run the risk of remaining faithful to him whatever should happen. But his Father, to whom he has taught them to pray, "Our Father," his Father will forgive them . . . "for they know not"—they either—"what they do."

They do not know that faltering like theirs makes them accomplices of his accusers, his judges, his executioners. When they will realize all this later, what humiliation, what sorrow, what repentance! Jesus, whose eyes have seen Peter "weep bitterly" in the court of the house of Caiaphas the high priest knows already what will be the remorse of those whom he has shortly before being separated from them, called his "friends" "*Father, forgive them, for they know not what they do.*"

"Father": what an accent of filial tenderness! A moment earlier it was the tragic outcry thrown up from the distress of total abandonment: "*My God, my God, why hast thou forsaken me?*" Now, thinking not of himself but others, he knows that his Father is altogether near.

"Forgive them" Certainly their fault is enormous and deserves the wrath of God. But is he not nailed to this cross because he wanted to take upon himself the punishment which ought to fall upon all the sinners in the world? If he has loved even to the giving of his life, even to the sacrifices of the cross, it is precisely so that mankind—his brothers, those among them who will hear his call and cling to him with all their faith—might know both the deadly character of sin and to what folly of forgiveness God's love can go.

"Forgive them" Forgiveness is a new beginning laid in a human

life, because it is reconciled with God. It is the possibility of setting out toward one's true vocation as a creature of God. It is a power of grace and love penetrating, purifying, inspiring the whole of a life. It is a great hope taking possession of a soul being born to true liberty.

This is what Christ on his cross asks for all those whom we have found present in his intercession.

For Those to Come

"*I do not pray for these only,*" said Jesus to his Father in lifting up before Him his disciples in the priestly prayer, "*but also for those who are to believe in me through their word . . .*" (John 17:20). Will you welcome this thought that when Christ on Calvary intercedes for his disciples even as he does for his accusers and his executioners, we—his disciples in every age—also are present in the prayer, "*Forgive them, Father; for they know not what they do?*"

Do you never hear the questions which that prayer carries with it for each one of us? We declare ourselves disciples of Jesus Christ, we are members of a Christian church, we have Christian convictions. But do we always know what we do?

Do we know what we are doing when we reduce the religion of Jesus Christ to nothing more than the

morality of nice people, hardly different from that of the honest infidels who surround us, quite indulgent toward our secretly preferred sins?

Do we know what we are doing when we so exalt the grace of God as to esteem labor for our sanctification and the indispensable discipline of our spiritual life to be useless?

Do we know what we are doing when, loving our church and finding in it the joy of fraternal communion, we consider it normal selfishly to keep these benefits for ourselves and remain indifferent toward the multitudes close at hand who live without God and without hope?

Do we know what we are doing when, happy to be Christians, we are so only for ourselves, forgetting that in the hour when he prayed there upon the cross, Christ with his arms outstretched seemed to embrace the world, the whole world without distinction of race, class, or nation?

My brothers, to these questions which touch us to the quick and place us before God's judgment, we can only make one response: kneel down and say humbly to him whose love still calls out to us through the sacrifice of the cross: "Father, forgive us, for we know not what we do! Help us to live a life in which the grace of thy pardon is incarnate. Amen."

Church Words: How They Grew

Penitentiary

Admission of wrongdoing and a desire to do better have always been emphasized by the Christian movement. Few modern groups, however, stress these ideas as did churchmen of ancient times. A "penitent," or person who wished to make amends for his sins, was frequently given precise directions by the priest. For example, he might be required to spend forty hours in prayer, or to fast three days in absolute silence.

It was difficult for the penitent to obey such directions within his normal sphere of activities. So many a church set apart a special room which penitents could use without distraction. Such a room was naturally called a *penitentiary*. Centuries later, the old word was revived to stand for the place in which law-breakers are confined in an attempt to make them penitent for their crimes.

—Webb B. Garrison

Pastors may use the above material in sermons and church bulletins. Please credit author.—Ed.

Wipe Away the Tears

A Lenten Meditation by RALPH S. ROBINSON

*"The Peri may be forgiven
Who brings to this Eternal gate
The Gift that is most dear to Heaven!
Go seek it. . . ."*

When a man feels compelled to weep in repentance, then he can respond to the divine call. In such moments, writes the pastor of the Methodist Church, California, Pa., he can experience God's redemption and new life.

THE OCTOBER (1953) issue of THE PASTOR ("The Fountain," p. 33) contained a story taken from the book *A Faith to Proclaim* by James Stewart. The story briefly is that of an artist's painting of Faust and Satan at a game of chess. The game is almost over. Faust has a few players left—a king, a knight, some pawns. On the face of Faust is blank despair while on the face of the devil is leering anticipation of his victory.

The look of blank despair is symbolic of many people today who feel beaten in the game of life. People would hardly admit that they are beaten by the devil, but devil or no devil they feel the pangs of defeat.

Paul Tillich claims that the basic anxiety today is that of despair and meaninglessness. Life just does not add up. There is a vacuum, an emptiness. This situation has come, says Tillich, because of an event in the nineteenth century. That event was the loss of God. The world lost God; the church lost the devil. The struggle with right and wrong, the sense of meaning for living, and the call of the conscience, were lost.

In the nineteenth century Thomas Hardy wrote his seventeen verses on "God's Funeral":

*"Uncompromising rude reality
Mangled the Monarch of our fashion-
ing,
Who quavered, sank; and now has
ceased to be.*

"And who or what shall fill his place?"

There followed as the night the day, in the twentieth century, T. S. Eliot's:

*We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!*

It is at this point of breakdown

that man is ready for a vision of God. Peter came to see that the way of man is not in himself. Peter was full of the pride of self-assurance. In a moment of proud boasting he declared that he did not know his Lord. The cock crew. Jesus turned and looked at Peter and Peter remembered the words of Jesus: "You shall deny me." Then Peter broke down and wept.

Halford Luccock, in his exposition of Mark in *The Interpreter's Bible* (Abingdon Press, Vol. 7, \$8.75, p. 893) says, "In Christian experience great living begins in tears. It is God's starting point. When Peter broke down and wept, all pride, of which he had much, and all self-sufficiency and self-trust dropped away from him. Only humility and shame were left." But Peter in his repentance turned to Jesus. And Jesus told Peter: "Feed my sheep." Peter saw the vision and he answered the call of God.

Tears are but the beginning. Judas also broke down when Jesus looked upon him, but Judas, still centered in self, committed suicide. Hundreds of broken people today do the same. Jesus looked on Pilate. Pilate did not break down. He frowned. So did the Jews. Jesus looked on Herod. Herod did not break down. He laughed. So did the Greeks. Jesus looked on Peter. Peter broke down and wept.

The way of breakdown was the way of Jeremiah, of Augustine, of Mary Magdalene, of Saul, of Luther, of Wesley, and all of God's people who are conscious of sin and the need for repentance.

Thomas Moore, the Irish poet, had real insight concerning the need for repentance. In his *Paradise and the Peri* he tells of Peri, the outcast spirit, standing at the gates of heaven and longing for the eternal joy again. Peri is weeping. The angel comes and says,

What gift would be dear to Heaven? Peri knows of wealth, of gold, of precious perfume. But what shall he bring? He brings a drop of blood from a warrior-hero who died for his country. But no, the crystal bar does not move. He brings a sigh from a dying girl who gave her life in devotion to her lover. But no, the crystal bar does not move. Then he sees a haughty man who had stopped to drink at a fountain.

Nearby a little boy is playing among the flowers. A bell tolls for the hour of prayer. The boy kneels to pray. The haughty man remembers his own boyhood. He, too, one time prayed as a lad. Then he goes and kneels by the side of the lad and lifts his face in prayer. Tears begin to run down his cheeks as in repentance he again sees the vision. Peri captures a tear and carries it to the gate of Heaven.

*"Joy, joy for ever! my task is done—
The Gates are pass'd, and Heaven is
won!"*

Man without God becomes empty. His life is a vacuum. Christ turns and looks at man. Man has a vision. Man breaks down and weeps in repentance. Repentance is but the beginning. Next comes the call, the vocation, as man turns to Christ in complete surrender.

He hears the words of Jesus to Peter, "Feed my sheep." The beginning is the breakdown, the crisis, the cross. In the world Christ's body is broken for the redemption of man. The end is new life, the resurrection, the new heaven, and the new earth.

There will still be tears in the world, but tears that glisten with the glory of God. Man will know the meaning of tension. But it will be a tension of an awareness of God over against a realization of the world not completely redeemed. Man lives in tension until "[God] shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

EASTERTIDE PREACHING

Easter tide, the Season of the Resurrection, this year extends from April 18 through May 30. The liturgical color for this season is white. See the Book of Worship, pp. 175-182, for other liturgical material and hymns 150-171 in *The Methodist Hymnal* for appropriate music for this season.

Assurance of Immortality

April 18, Easter Sunday. Colossians 3:1-11; John 20:1-10.

As we plan for the service on Easter Sunday morning, the most prominent thought in the minds of many preachers will be how to tell the story of the first Easter in some new way that will help their listeners see the true and eternal significance of the resurrection of Jesus.

An Easter message that portrays eternal life as merely a continuation of the material and sensual pleasures we have in this present life is hardly worthy of our best efforts, nor does it meet the deepest needs of the individual on the spiritual level. Much of the contempt the church has earned for itself in the past has been due to description of life after death in such shallow terms that many are repulsed. To only a minority of those who attend church on Easter Sunday will golden streets, jasper walls, and eternal angelic choirs appeal as a desirable environment for eternity.

There are at least three different types of approach to a sermon for Easter Sunday. We should keep in mind that whatever type sermon we preach should be aimed at helping people live better now as well as to give them some assurance about the future.

A sermon might be developed with a distinctly biblical background. As there seems to be renewed interest in the Bible since the publication of the Revised Standard Version (and since there is renewed interest in biblical preaching), this type of sermon will appeal to many listeners as well as preachers. A development of the biblical ideas about eternal life receives careful treatment in readable style in Harry Emerson Fosdick's *A Guide to Understanding the Bible* (Harper & Brothers, \$3.50) in the chapter on immortality.

A second possibility would direct the appeal to the intellectual side of man's nature and suggest philosophical evidence for our faith in immortality. Treatments along this line may be found in such recent volumes as Elton Trueblood's *The Logic of Belief* (Harper & Brothers, \$3.00) and L. Harold DeWolf's *A Theology of the Living Church* (Harper & Brothers, \$5.00).

A third possibility, which might be a combination of these two, is to follow the ideas set forth by one or more of the modern constructive theologians: Brunner, Barth, Ferré, Aulén, or others. The works of these men attempt to stress the resurrection of Jesus in terms of its meaning for faith in our time.

John Baillie in *And the Life Everlasting* (Charles Scribner's Sons, \$3.50) offers a classical treatment of the subject. Shorter discussions of the hope of immortality may be found in *This Life and the Next* by P. T. Forsyth (Pilgrim Press, \$2.00), *The Affirmation of Immortality* by John Haynes Holmes (Macmillan Co., \$1.75), and *The Assurance of Immortality* by Harry Emerson Fosdick (Association Press, \$1.50).

Typical of these last-mentioned books is that of Fosdick's whose final chapter is "The Assurance of Immortality." In

a scientific age, when many people accept nothing as true unless it can be proven, our approach to the subject of immortality should be as cautious and careful as we are capable of making it. Though some theologians and ministers believe religion is subjected to an unforgivable indignity when it descends to the realm of secular knowledge, we must nevertheless begin with people on the level of their experience. Most educated people today accept the methodology of science, and if we can show that the foundations of our doctrines are based on acts of faith not different from the acts of faith involved in scientific investigation, we shall have made some progress toward giving meaning to the Christian hope in our time.

If we assume that our universe is reasonable, then we may next say that it is not unreasonable to believe that eternal life must have reality. We can hardly believe that man is merely another organism on this planet, and that when his days here are over, then all the possibilities latent in him are lost. It would seem wiser to believe that somehow if his full growth and development are not possible in this life, then there must be some plan whereby these highest potentialities may be realized.

Our spiritual experience points toward the possibility of future fulfillment of our selves. Fosdick relates the story of a traveler in Switzerland who stopped on a road to ask a small boy the direction to the town of Kandersteg. The answer the traveler received is the epitome of our spiritual experience: "I do not know sir," said the boy, "where Kandersteg is, but there is the road to it."

We cannot in this life experience, except through faith, the actuality of eternal life. We have the witnesses of the ages who have testified to this faith, but more than these, we have the testimony of Him who assured us that "*in my father's house are many rooms. . . . And you know the way where I am going.*"

New Life in Christ

April 25, First Sunday after Easter. Romans 6:2-11; Luke 24:13-35.

The Scripture reading from Romans is a part of Paul's section on "the new life in Christ."

Some Christians today fail to recognize the condition of man. During the years following the Reformation, there were some who failed to recognize the goodness of man and others who failed to recognize the sinful aspect of his nature. Into the latter group fell the Anabaptists of Münster.

These Christians believed that the kingdom of God should be inaugurated on earth and they set about to do it. Under the leadership of Jan Mathys at first, and after his death under Jan Bockelson, the Münster tragedy occurred (see the account in *The Church Through the Centuries*, by Cyril C. Richardson, pp. 179-83, Charles Scribner's Sons, \$3.00). Bockelson was elected king of the city and ruled with twelve elders. Münster was besieged by the combined armies of Lutherans and Roman Catholics. Bockelson went about the

city as if he were the king of the New Israel, preceded by two boys, one bearing the Old Testament, the other a sword to symbolize the divine Kingdom.

In 1535 the city was betrayed and the citizens of Münster were mercilessly massacred. The streets were left covered with dead bodies and running with blood.

Richardson says, "The tragedy of Münster lies in the attempt to give final religious sanction to political idealism, and to imagine that man can usher in the Kingdom."

Paul argues in the Scripture reading that when we are incorporated into the Body of Christ, then, as Christ can no more die after his resurrection, we also are free from death. "The first conclusion we draw from our incorporation in Christ is the assurance of immortality. That, indeed, is for Paul the one basis for belief in an after life" (C. H. Dodd, *The Epistle of Paul to the Romans*, "Moffatt New Testament Commentary," p. 85 f., Harper & Brothers, \$2.75).

It follows that if we are once "dead," then because the death of Christ was death to sin, so his resurrection in which we partake abolished the sinful order of "the flesh." Instead of the world of "the flesh" being the center of life, God's order now becomes the center.

Many fruitful suggestions for developing the second Scripture reading may be found in Volume 8, *The Interpreter's Bible* (Abingdon Press, \$8.75).

The Familiar Voice

May 2, Second Sunday after Easter. 1 Peter 2:21-25; John 10:1-6.

The Scripture selection from the Gospel of John is a part of the longer parable (10:1-18) of the shepherd and the sheep.

Hannibal was one of the best loved of all Punic generals, loved by the veterans of his army because in his commanding presence and piercing eyes they saw their old leader, his father Hamilcar, returned to them in fresh youth. The recruits liked him because he wore no distinctive dress, because he cared for his army's needs before he rested, and because he "shared with them all sufferings and gains" (*Caesar and Christ*, by Will Durant, p. 48, Simon & Schuster, \$7.50).

In the same way Hannibal's brother, Hasdrubel, supported Hannibal in the battle against Rome in 207. Though the force against which he was fighting was small, Hasdrubel, was defeated. Seeing the battle lost, Hasdrubel leaped into the midst of his army and died with his men. *When he has brought out all his own, he goes before them. . . .*

The parable of the sheep and the shepherd contains some startling parallels to modern life.

As the sheep flee from a voice that is unfamiliar, so many people today, believing that Christianity is too slow and seeking some more expedient way to realize their ideals, pursue false saviors toward whom their deeper natures do not respond. To many just causes they give their allegiance, but until the call of Christ is heard, their deepest loyalties go unpledged. When he calls, they respond.

To follow Christ is to follow one who has been along the road we travel in life. He too has met the temptations, suffered the agonies of love betrayed, and responded to the joy of warm friendship. As he before us has wept beside the bier of one he loved, he also experienced the assurance of the continuing presence and peace of God the Father. Because as a shepherd he goes before his flock to lead the way and expose himself to the dangers the sheep might encounter, our faith in the human nature of Christ assures us that he has met and conquered every evil that man faces in earthly life.

Love in Four Dimensions

May 9, Festival of the Christian Home (formerly called Mother's Day), ending National Family Week, May 2-9. Ephesians 3:14-21; John 6:27-40.

In *The Recovery of Family Life* by Elton and Pauline Trueblood (Harper & Brothers, \$1.50) are several suggestions for development of a sermon on the family. A sermon on "The Public Character of Marriage" might emphasize that "marriage is not primarily a device designed to provide personal pleasure to two people who pool their selfish interests." Ancient Israel conceived the family to be the fundamental unit of the social order, and that marriage existed to "propagate the race, to satisfy emotional needs in beneficent ways and to perpetuate religious experience" (Trueblood, pp. 46, 47).

Though many parents continue to practice dominations over their children in the home to a tyrannical degree, a recent pamphlet, "Democracy Begins in the Home" (Public Affairs Pamphlets, 22 East 38th St., New York 16, 25 cents), by Ernest Osborne, relates how family life may be more pleasant for all if democracy is practiced in the home. He gives some concrete suggestions.

The Scripture reading in Ephesians 3:14-21 speaks of the dimensions of the love of Christ. The saints have been those who lived at the extremities of these dimensions; and the writer of Ephesians urges all Christians to live lives grounded in the love of Christ which surpasses all knowledge, and which is received in faith.

The love of Christ is broad enough that it covers all the world (see "There's a wideness in God's mercy," in *The Methodist Hymnal*, especially stanzas 1 and 3). No people are forgotten by him, nor are they forgotten by those who live in his spirit. Those who understand his love want it to reach out over the breadth of our globe. Such an understanding as this prompted Adoniram Judson to give his life in service to the mission field. (See *Pathfinders of the World Missionary Crusade*, by Sherwood Eddy, Abingdon Press, \$2.75, for abundant illustrations of this type of love in many faiths and nationalities.)

The length of God's love is from eternity to eternity. It knows no bounds in time; it is not restricted to any one age or generation, but extends to all men, to every race and nationality in every age. Christ is at the historical center of time, and it is from the date of his birth that we designate dates as "before Christ" or "the year of our Lord." Especially when we celebrate the Eucharist, "time, as we know it, fades away, and through Christ we are united with the Church Triumphant. As we worship, saying, 'Holy, Holy, Holy,' we join with the saints and angels, and with the spirits of just men made perfect, and with the great assembly of the first-born now in heaven. Time and space do not matter; here we touch Eternity" (Olive Wyon, *The Altar Fire*, p. 19, S. C. M. Book Club, six books a year for \$4.00).

Also in worship and in demonstration of God's love to every person we contact, we accept and radiate the height of God's love. In the Incarnation God joined heaven and earth, and in the hope of our resurrection after Christ's, we become a part of that heavenly kingdom.

Even the best of us absorb part of the superficiality and shallowness of our culture. We can hardly expect to approximate the depth of the love of Christ, and yet this is one of the crying needs of our age—to love our neighbors for their own sakes and for the sake of Him who made all men brothers.

Healing of the Nations

May 16, Fourth Sunday after Easter. Revelation 22:1-5; John 15:1-12.

Because we have so little definite information about the nature of eternal life, most of us are reluctant to attempt any kind of description. For sincere Christians it may sometimes be a problem, for though it does not appeal to many when described in the vividly materialistic terms of the New Testament, we yet have some understandable curiosity.

In the Scripture reading from this book we notice that *the leaves of the tree of life were for the healing of the nations*. The symbolism of the twelve kinds of fruit perhaps refers back to the twelve tribes of Israel in the Davidic age and might have symbolized the Christian Church to John's contemporaries (so Martin Kiddle, *The Revelation of St. John*, "Moffatt New Testament Commentary," p. 441, Harper & Brothers, \$2.75).

It is the river flowing from God that waters the tree on which the leaves grow. From God comes the power that would in time heal the nations—love. "The proportion of peace in the world is the proportion of man's acceptance of God's purpose" Nels F. S. Ferré, *Christianity and Society*, p. 210, Harper & Brothers, \$3.75. See Ferré's discussion of war and the requirements of peace in the modern world).

"Christianity has proved a power in history. The gospel moved men to do what had never been done before and to refrain from doing what had always been done before. . . . Wherever the Christian faith in its New Testament purity has been present in individuals, in groups, in peoples, new things have happened, by the power of God" (Emil Brunner, *Christianity and Civilization*, II, p. 125, Charles Scribner's Sons, \$2.50).

The church must renounce war to work for world government and must work without rest to saturate the world with the love of God in Christ.

The Living Truth

May 23 (Rural Life Sunday). 1 Corinthians 12:12-15, 26, 27; John 17:11, 14-26.

There is real need for those who worship in urban churches to recognize the plight of many rural churches today. In localities where the population has migrated to cities or other communities, frequently only a small group of determined Christians is left to try to keep the church open. Though a recent study of backgrounds of ministerial students revealed that the rural areas provide the largest percentage of ministers, often the rural church has been the one that suffered under the shortage of ministers. More and more it seems that in some way the urban churches must meet an obligation to help the smaller churches in the country.

The rural churches, however, must do all they can to help themselves. Rural Life Sunday should not be used as an occasion for self-pity, but for true and accurate evaluation of the responsibility of the smaller churches. Perhaps a realistic approach toward the situation of the struggling church is in order. The sentimental attachment many have toward the old home church, though not to be neglected, should not stand in the way of a more effective community today. With all respect to the attachment to the old cemetery, the church must assume its responsibility to serve the living.

With this background the Scripture reading from 1 Corinthians serves admirably as the basis for a sermon on the responsibility of the church as a group toward its individual members and the responsibility of individuals to the church, and the witness of the church to the world.

Though we may be a part of the body of Christ, in our life

here we are also a part of the world. *Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect* (Rom. 12:2; see also verses 4-8). Christians have more frequently become a part of the world than they have effected transformation of the world, but men such as Luther, Calvin, and Wesley have by their interpretations of the message of Christ to their own times literally transformed the world.

Another emphasis for this Sunday that might be well made is the responsibility for proper use of God's creation. This includes not only the items that quickly come to mind such as vast areas of natural resources, but to the little corner of the outdoors where we are.

From Worship to Work

May 30, Sunday after Ascension Day (fortieth day of Eastertide). Revelation 5; Luke 24:44-53. Although Ascension Day comes on Thursday, May 27, observance of the day would be appropriate on this Sunday nearest it.

The resurrection of our Lord is his presence among us as the Living Christ. At the resurrection he has his face turned toward us, but at the ascension he is turned away from us toward heaven. Since our faith does not have the presuppositions of the three-storied universe common in biblical times, we should attempt to understand the ascension in terms of the faith of the early Church.

The ascension should not be avoided, however, merely because we cannot conscientiously preach the bodily ascension of Christ into outer space.

The ascension is God's act of exultation by which the work finished on the cross is made a continuous activity. Faith in the resurrection is primary to faith in this continuous work, for it is the living Christ that continues.

Since the words in Luke 24:51-52 are not found in the most accurate texts (see R. S. V. margin and exegesis in Volume 9, *The Interpreter's Bible*, Abingdon Press, \$8.75), a sermon on the meaning of the ascension might be based on Acts 1:6-11 rather than on the Lucan passage given in the lectionary.

It is significant to note that the question asked by the men . . . in white robes, "*Men of Galilee, why do you stand looking into heaven?*" brought the emphasis in time from the future back to the present. Gazing into the heavens has always caused men to dream, but the implication in this question is that "looking" alone is not fulfilling the wishes of Christ. The disciples returned them to the city, for life had to go on, and worship must be followed by work.

How easy it would be for a man like Otto Dibelius, bishop of Berlin and Brandenburg, to stay busy with the administrative duties of his office and to say that the function of the church was worship alone? But this courageous man knows that religion begins when we leave the place of worship and go into the world.

"For the Christian, the Bishop asserted, the highest good rests not with the state but with the moral laws of God. We are commanded not to lie, yet thousands of children are daily forced to write statements and examinations in which they deny their deepest spiritual convictions. . . . Thousands of citizens are compelled against their will to participate in political demonstrations. We cannot tolerate such duplicity, which is a corruption of the God-given dignity of man" (in *They Dare to Believe*, by Robert M. Bartlett, p. 125, Association Press, \$2.00).

Men such as this see the kingship of Christ in proper perspective, for if he is king at all, he rules our every act and interest.

There Is No Magic Wand

By RALPH D. YORK

Developing a youth program that will arouse imagination, meet needs, and hold interest will result—not from a magic wand—but from careful analysis, plans, and hard work, writes the pastor of First Methodist Church, North Andover, Mass.

THIS article is written from the viewpoint of experience gained from some notable failures in youth work, and the subsequent contemplation on why failures occurred; it is based, too, on some degree of success in local church youth fellowships.

Immediately there is need to clarify what is considered here as failure and success, those universally misappropriated and badly worn words. If the average pastor has specific goals or objectives in mind, he is drawn toward their fulfillment. He freely gives the time and devotion necessary to help youth achieve these objectives. This is success, if in the pastor's own good judgment he is effectively guiding youth into Christian living and faith.

It is painfully clear that the future of the Christian Church rests almost entirely upon the effectiveness of today's work at the local level, particularly upon youth programing. Finding acceptable goals for the Christian development of local youth in and around our charge is a very easy matter. Denominational youth program literature on every hand propounds the theories of successful youth work. Other materials tell us how it has been done successfully here and there. We should be grateful, as busy pastors, that every possible tool is made available to us in terms of guidance and program aids, all the way from adolescent psychology to audio-visual aids.

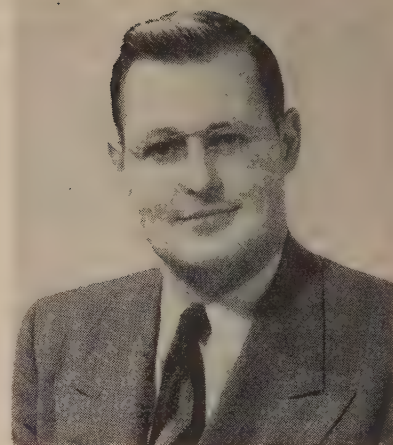
To begin a problem-solving procedure necessitates careful consideration of past events. Failure to examine one's sins, contemporary and specific, might produce an unconscious drift into the never-never land of seemingly fantastic possibilities in which we see no relevance to the present. This

can happen in spiritual life as well as in youth relationships. To dream and to envision is vital; to be dreamy about youth work seals its doom. Few of us wait in Cinderella fashion for a transforming touch of some fairy godmother's magic wand upon the disturbing realities of our local youth fellowships. We know that expecting such a fulfilment of a "golden-coached" dream is like looking for a nonexistent magic wand.

There is no magic wand. We all accept the basic assumptions regarding the importance of youth and their often voiceless demand upon our time. We should also affirm our willingness to subject to careful scrutiny our own past associations with youth. Herein we have the background for starting to build results that will stand any test. The Cinderella fantasy ends abruptly when we recognize the tragic failures in the lives of youth which need not have been but for some adult sin of omission along the way of their contact with youthful years.

There are three steps in a problem-solving approach to youth leadership which will bear the fruit worthy of the vine. These steps are discovered in three more assumptions which undergird a sound philosophy of youth work.

First, that everything we do will eventuate in results largely determined by the nature of our expectancy; second, that self-knowledge and willingness to be attentive to the growing edge in human institutions and in humans are also prerequisites of youth leadership; and third, that there is no magic wand, secret formula, or easy substitute for the success that is earned only through time spent in actual associations with



youth on a person-to-person basis.

Therefore we see the necessity for diagrammatic clarity in the presentation of Christian aims. Guidance of youth's selection of its own goals must be specific in content and direct in appeal. This does not suggest a coercive type of leadership. Our tone of expectancy in regard to youth participation often determines youth's response. The best procedures and highest objectives are short circuited to breakdown by poorly conceived attitudes of expectancy.

The expression "he doesn't understand us" is frequently born of such short circuited situations. We see defeatism produce defeat, and lack of confidence in youth produce irresponsibility. Coerciveness has its own private wars of rebellion. Laissez-faire leadership rests blindly upon inertia.

These attitudes of expectancy bypass the rewarding efforts of a more enlightened leadership. The root-spring of leadership problems is often found within the leader and in his application of himself to the situation. To accept this close-up view means the discovery of adjustments which will be highly beneficial and satisfactory when put into operation.

Lack of clear purpose in the mind of leadership initiates many crises in youth fellowships. An equal number of crises occur for loss of adequate transmitting facilities which would allow the abounding glory of man's unknown best to flood forth in his leadership of both youth and adults. Difficulties retreat before the struggle to clear the picture that imaginative youth receive of us adults and of our

leadership motives. Thus our expectancy is expressed in terms that youth will appreciate and comprehend, and to which they will readily respond.

Our expectancy will also pattern our personal participation as one member of the group, no matter what other roles we play in the group. Youth leadership, whether forcefully directive and overbearing or more highly participative and companionable, will describe what we think the group really exists for. Dominance even of the "silence gap-filling" variety may lead to overlooking the growth potential of one who could be brought into a larger expression of himself.

The pastor and youth leader must take the time necessary to establish his acceptance by youth as counselor and friend. If the program offers such contacts, they should be broadened and increased in number. If the routine operation of a fellowship fails to identify repeatedly its leadership closely with the interests of youth, as they express them, that program should be carefully scrutinized and plans initiated for its complete remodeling. A substitute does not exist which will meet the leader's responsibility for youth without consuming great quantities of time.

Summing up, there have been presented five basic assumptions as an outline for building a sound philosophy of youth work in the local church. They included examination of past experience, and affirmation of the importance of the youth fellowship. The suggested problem-solving procedures focus attention upon the adult youth leader, whether pastor, teacher, counselor, or advisor, in the belief that he is the all-important link between the powerhouse of Christian faith and the procedure through which the desired development of youth may be obtained. These additional assumptions relate to leadership's expectancy, the growing-edge, and to person-to-person associations.

Let us hear the voice of youth. A high school student states why he goes to youth fellowship: "The simplest and most concise reason why I attend our fellowship is because I enjoy myself at our meetings and at other activities. I can't sincerely say that I attend simply because I wish

to improve my character, elevate my morals, and so on, because this isn't true. I am sure that I am very much helped in these matters by my attendance. I enjoy the companionships which I have at our meetings. I enjoy the way we worship, and I have a lot of fun in our many activities. These are the reasons why I attend."

A group of teen-agers stated what they wanted in their counselor: "He should help with problems; he should be an example at all times; while with the group, the group should be his main interest; he needs a sense of humor; he should really 'know his stuff' in at least one field of youth work; he should be firm and abide by previous decisions even when they apply to him."

My six-year-old frequently brings us back to terra firma when we drift off into too many basic assumptions. He garbled his prayer of thanksgiving one day at the dinner table. His mother stated that we should be able to understand what he prayed. His immediate reply was, "I can't understand daddy's prayer either."

In attempting to give a new dimension to youth leadership problems and their possible solution, it is hoped that this intent is fully understood. In a nutshell we have proposed that the leader who attempts a careful analysis of his function as a leader, counselor, teacher, or youth advisor will not be a slave to printed procedures or to a fixed pattern that once worked successfully here or there. He will try out many ideas and will have an open mind toward new ones. The one thing worse than looking for a magic wand is assuming that it has been found.

This philosophy has led the writer on a wondrous venture with youth through nine years in one parish. The failures stand out almost as clear as the successes.

Here are listed what might be called "the roll of why some failures occurred": (1) slowness to reject adult rigidity of ideas and to seek to understand and appreciate the teen-ager as an incomplete person; (2) preoccupation with adult burdens to the point of stifling the personal desire to spend time meeting youth's crying need (laymen often unknowingly hinder a minister at

this point, yet remain unwilling to accept their share of responsibility for youth); (3) overconfidence in "rally-type" programing which has no follow-up and which disrupts continuity at the local level, thus minimizing the importance of successful local operation of the youth fellowships; (4) overlooking the usefulness of "youth clinics" wherein adults and youth sit down and examine mutual areas of concern and responsibility; (5) failure to realize that when youth encounter no Sunday punch during religious adolescence, they often junk the whole works; (6) reluctance to take a long-range view in program planning.

Youth Planbook, a new annual publication of the Methodist Department of Youth Publications, contains material for the Sunday morning and evening meetings of the youth fellowship. It lists periodicals and other forms in which lessons are published, as well as additional approved resources for all types of youth work. There are also several sections in the *Planbook* that suggest steps in planning and activities appropriate to the calendar or to the study and program emphases. Also included is a general section emphasizing the functions and qualifications of adult workers with youth. The *Planbook* is free. Order from The Methodist Publishing House serving you.)

On these points mentioned above many battles have been lost and won in the experience of the writer. They remain to haunt any momentary hour of complacency regarding his responsibility to God for youth.

In glancing over the long shelves of literature on youth work and the activity files of the years past we come to the ambiguous conclusion that almost anything and everything will work as a plan if those who make or choose a plan also work it to its completion.

Flashing remembrance of youth activity garnished with bubbling excitement and the spirit of adventure brings high pleasure and satisfaction to the leader who works diligently at giving his best.

Persistent re-examination of goals, progress, and future possibilities assure the leader that he is on the right track. There is no magic wand.

Selecting Aids for Teaching

By ERLE HOWELL

In the second of three articles on audio-visual aids, the associate pastor of First Methodist Church of Seattle, Wash., discusses six kinds of available materials and the problems of selecting those best suited for use in the educational program of the local church.

SELECTING audio-visual material for the many teaching purposes in the local church requires study, insight, and comprehensive knowledge of the needs of all departments, groups, and ages. This is the conviction of Harry E. Wilson, long-time visual aids expert for First Methodist Church of Seattle, Washington.

"Having purchased projectors and other articles necessary for audio-visual teaching in the church," Wilson says, "the next duty of the sponsoring committee is to acquaint itself with the material that is available for use with such equipment."

Through years of experience, this Northwest authority has learned that some material is of permanent value and can be used many times and presented before different groups. It should be purchased outright therefore, as an economy measure. Much current material, however, is of a passing nature in that it soon will be replaced by something of better content, or else the subject matter will cease to be timely. This should be rented.

The committee should guard against the danger of loading the shelves of the church with material that soon will be obsolete. On the other hand, some very usable current material must be purchased because it is not for rent.

There are six kinds of audio-visual materials, and each in turn will be considered briefly.

1. Of high value are the large picture prints, reproductions of the masterpieces of religious art. Since these cannot be rented they must be purchased at a cost of \$2.50 to \$15.00 each. They must be acquired gradually, as the budget permits, or as members and friends of the congregation may be induced to purchase specific pictures as gifts to the church.

These prints should be mounted on

heavy cardboard and kept in a special cabinet, under lock and key. They will last for years and may be used in every department of the church. Required for their effective use are an easel and a floodlight of sufficient strength to illuminate every detail. Such pictures are the highest type of audio-visual material and, properly interpreted, are most effective in bringing home to students the Christian message. In selecting them one should make sure they are perfect reproductions of the masterpieces of art.

In preparation for showing such pictures the teacher will need to study some helpful textbooks on art interpretation. (See the list below for suggestions.)

These and many other books of like character may be found in public libraries. It is advisable, however, to purchase a few of the best for the church library for the special use of teachers. The instructors will need every possible help, for few persons leading classes in the church school have had previous training in the art of interpreting religious pictures.

2. Small picture prints are available in sizes under ten by ten inches. These are too small for effective class or departmental use, but valuable if enlarged on a screen by the opaque projector. There are many fine prints of these smaller sizes in black-and-white, sepia, and full color, at prices varying from three to fifty cents each.

Specialists in the publication of such small reproductions of the masters are: Perry Pictures Company, Malden, Massachusetts; W. A. Wilde Co., 131 Clarendon St., Boston 16, Mass.; Metropolitan Museum of Art, Fifth Avenue, New York 28; Artex Prints, Inc., Westport, Conn.; University Prints, Newton, Mass.; International Art Publishing Company, 243 West Congress St., Detroit 22.

The Methodist Publishing House will supply these pictures with regular orders for church school supplies.

Pictures found in magazines and books, post cards, photographs, and charts may also be used in the opaque projector. The committee should make a careful selection of these small prints, then mount and preserve them. Soon the church will have a valuable collection for permanent use.

3. Slides for still projection have many uses. To the committee, alert to the teaching values of Christian art and determined to make wise use of it, the standard stereopticon glass slides, size three and one-half by four inches, offer a wide variety of teaching possibilities. The newer Kodachrome slides, size two by two inches, also offer an opportunity for Christian instruction.

Some churches and many older ministers have sets of the standard slides, and stereopticons for their projection. The slides often are carefully selected and beautifully hand colored. These are valuable and should be preserved and used. Often they are superior to the miniature slides, clearer in detail and more vivid in color. Because of this they offer a better medium for the reproduction and showing of the great religious pictures. These hand-colored slides often are masterpieces of art.

The local audio-visual committee would do well to unearth all glass slides available and study them through new and appreciative eyes. It might prove interesting to discover what resources in art are available in the smallest church.

The committee may be glad to discover how successfully stereopticon slides can be home made. Somewhere in the church may be found a person especially fitted for such work who will be glad to give many hours weekly to this project.

To get started on this enterprise, purchase some clear glass of the large three and one-fourth by four-inch dimensions with mats and binders. Then learn how to give this so-called coverglass a gelatine bath so that a good penman may write upon it in India ink. Announcements, passages of scripture, hymns, pep songs, outlines, and reports will be equally as readable as printed words.

Various kinds of transparent materials can be used for drawing or typing messages and then bound with glass to make slides. Combine this idea with some standard glass slides showing biblical art and the committee will find it possible to make illustrated hymn sets that are superior to many for sale or rental.

The two-by-two-inch Kodachrome slides are available in great variety. They may be found listed in catalogues of all audio-visual supply concerns including The Methodist Publishing House. The committee should purchase some of these slides, especially those presenting the life of Christ.

Many sets of Bible slides in the Kodachrome are on the market and some should be in the audio-visual library of every church. Represented in these sets is the work of such artists as Elsie Anna Wood, Harold Copping, William Hale, Heinrich Hoffman, and Warner Sallman.

4. The filmstrip, younger brother of the slide, shows still pictures projected by the same machine, the combination slide and filmstrip projector. Differing from the slide, the filmstrip, as the name suggests, is a sheet of 35 millimeter film upon which a series of still pictures have been taken with a small camera. Each picture constitutes what is called a "frame." For example, a twenty-frame film produces upon the screen twenty pictures. The sequence of the pictures is therefore fixed so that none can be omitted. All must be shown whether good, bad, or indifferent.

This fixed sequence sometimes limits the usefulness of this particular type of visual teaching material, because it lacks selectivity. The filmstrip, nevertheless, is an excellent medium for the presentation of information or instruction in a logical step-by-step manner.

In projecting the strip, the teacher may read from this guide or use it only in preparation of the story in his own words. For the beginner the former method is quite satisfactory, while the instructor with greater knowledge of the subject, may wish to employ the latter, supplementing the materials found in the guide with other information gained from reading or experience.

5. Sound-filmstrips are merely filmstrips supplemented by a record containing a narration of the story or description of the incidents shown, and perhaps a musical background. Accompanying the strip and record is a carefully prepared script. The projectionist follows the latter very closely as he operates two machines, the projector and the record player. To produce a perfect synchronization between narration, music, and pictures the operator changes the frames exactly as indicated on the script.

Some excellent material of this character is now being produced. Some of it ought to be purchased if the budget will permit. An added feature in some newer material of this type is the preparation of two scripts, one to be used for children, the other for adults.

6. Sixteen millimeter sound films are motion pictures on a film accompanied by one or more kinds of sound, such as narration, dialogue, drama, or music, which augment, clarify, and interpret the visual content. The welding of pictures, sound, and motion into one production brings this medium of education very closely to the realm of reality.

While the sound motion picture ought to hold a high place in the teaching program of the church, by no means should it exclude the other media already mentioned. For instructional purposes films are generally inferior in value to picture prints, slides, and filmstrips.

Each medium has its own particular field of usefulness as well as limitations. The film is no exception to this rule. Few churches can afford to purchase films, and the rental costs of the best ones often prohibit their use. The ordinary church budget can afford the luxury of the use of but a limited number of high-class religious or inspirational films during the year. Nevertheless, the small church with a limited budget can take consolation in the fact that much can be accomplished through the planned use of the less expensive, yet highly effective, materials for visual teaching.

Having acquainted itself with available material for every purpose, the audio-visual committee comes to the culmination of all its work and study. Its next step will be to set up a work-



HARRY E. WILSON has been exploring methods of visual teaching since 1916 while directing Christian education at First Methodist Church of Seattle, Washington.

able program which will make effective use of equipment and material in all departments, organizations, and activities of the church.

Books

- Bailey, Albert E., *The Gospel in Art*. Pilgrim Press, 1944, \$4.00
- Bailey, Albert E., *Christ and His Gospel in Recent Art*. Charles Scribner's Sons, 1948, \$2.00
- Bays, Alice A., *Worship Programs in the Fine Arts for Young People*. Abingdon Press, 1940, \$2.50
- Craven, Thomas, *Men of Art*. Simon & Schuster, 1940, \$4.95
- Gerwig, Henrietta, *Fifty Famous Painters*. Tudor Publishing Co. (out of print)
- Kershner, Frederick D., *The Spiritual Message of Great Art*. Meigs (out of print)
- Maus, Cynthia Pearl, *Christ and the Fine Arts*. Harper & Brothers, 1938, \$4.95
- Maus, Cynthia Pearl, *The World's Great Madonnas*. Harper & Brothers, 1947, \$4.95
- Smith, Jean Louise, *Great Art and Children's Worship*. Abingdon Press, 1948, \$2.50
- Reinach, S., *Apollo* (an Illustrated History of Art). Charles Scribner's Sons, 1935, \$3.00

Can You Help My Son?

By THOMAS J. SHIPP

In the second article of a series on the approach to alcoholics from the minister's point of view, the pastor of Lover's Lane Methodist Church, Dallas, Texas, describes why the alcoholic cannot be helped until he realizes his need.



I PARKED my car in front of Robert's home, got out, and stood for a moment looking at the scene before me. The house was ranch style, low and rambling; the bricks were painted white. A tall chimney stood out against the landscape like a watchman, sturdy and strong. Golden dahlias, standing shoulder high on either side of the steps, told me that someone here loved nature.

Before the door bell stopped ringing, the door burst open and two little boys grabbed me and took me in. "I'm Billy," said one of them.

"I'm Bobby," said his little brother. "Mummy's at the store and Daddy has a cold and is sick."

"Is Daddy here?"

"Yes, on the back porch."

There's nothing like being briefed by a little boy; he knows all and tells all.

Robert was on the back porch and he was sick all right, but not with a cold or sick enough for a preacher. "Did Mother tell you to come over and see me?" he asked, before I could utter a word.

"I inquired about you, and she said you had been off from work several days. I thought you might need someone to cheer you up."

"You came to pray over me and make me stop drinking," said Robert. "Mother thinks anybody who takes a bottle of beer is a confirmed drunkard. There's nothing wrong with me; I can look out for myself." He crossed his knees and twisted his body around to conceal a bottle which sat on the floor beside him.

I stayed for a while and talked about high school days, about football, hunting, and bird dogs, but he continued to hold me at arm's length. Finally I left, because I was sure he did not want my help. To try and approach him now would only do damage.

After that I made several calls hoping that I might win his confidence, but to no avail. How happy I was one day to receive a call from Robert. My efforts had paid off; now I would have a chance to help him. But he did not come to talk about himself. He came to talk about his boss and to say he was going to have to quit his job unless someone did something about his boss's drinking problem. He was drinking too much, Robert said, and was not taking care of his business.

We talked at length about the boss's problems, which was really his, but I did not remind him of this fact because I felt sure that he was actually feeling me out to find what my attitude might be toward an alcoholic. This seemed to be a disguised way of presenting his troubles to me, and of hoping to find some help and encouragement.

This is one of the characteristics of an "alc," but through patient and understanding counseling you must lead him to face his own problems. This afforded me the opportunity to let him know what my attitude was toward alcohol, to make it plain that alcoholics could be helped, and to explain what they should do about the problem.

Months passed and I heard no more from Robert until one day his wife came by. She said that she had told him she was getting a divorce unless he came to see me about his drinking and tried to do something about it. He came, but only because he was forced to do so. Still I was unable to reach him, but in that visit I did try to make one thing apparent: that I was his friend and wanted to help him whenever he was ready.

Little or nothing can be accomplished by relatives and friends in attempts to drag, push, or force the alcoholic to stop drinking. And unless one is careful he can do more harm than good by trying to force sobriety upon a man before he sincerely wants to stop drinking and has made up his mind to do so.

All moral and spiritual healing depends upon desire. There are times when you must sit and wait for that hour to come, as I did with Robert, knowing that he had already lost his job; that it would be just a matter of time before he would be separated from his family and, in all probability, lose them. Still I had to wait until he desired to seek help. This is the hardest job that a minister has—waiting until a person gets worse before you can help him get better.

One morning I arrived at the office, and to my surprise, Robert was waiting. "You've got to help me," he began. "I've got to quit drinking." He was seeking help himself this time and I said a little prayer of thanks for that hour, because this was my first

opportunity to talk with him directly.

He could hardly wait to tell his story. "Tom, I'm doing things that I know I shouldn't, but I can't seem to help it."

"Sit down and tell me about it."

"There's a lot that I don't remember," Robert told me. "You see, I black out, and I don't know where I've been or what I've done." He took out his handkerchief and mopped great beads of perspiration from his forehead and upper lip. "It's a terrible feeling to wake up in the morning in a stupor and wonder what's happened, wonder whether you've mistreated your wife and children, or run over somebody." He paused for a moment, felt for something in his pocket, and continued. "Before I can get started I've got to have that morning drink, and after I have had that first drink all I can think about is getting the next one."

"Do you drink alone?"

"I prefer to drink alone," Robert said, "but it doesn't really matter. What does matter is the change that comes over me when I've had a few drinks. I get jealous and irritable. I can't get along with anyone. I'm unhappy when I drink and I'm unhappy when I stop. I can't sleep and I can't eat." He sat on the edge of his chair and looked at me with fearful eyes.

"Tom," he said, "I'm scared to death. I'm afraid of everything. Seems that everyone is watching, just waiting to get me. I hide my drinks and sneak them. I lie about how much I drink, but the worst thing is—I'm becoming dishonest. I've never done things like this before. I lie to my wife and my friends and the people I used to work for." He paused and slumped back in his chair. "I must be crazy or no good."

"Did you do these crazy things while drinking?"

"Oh, yes."

"Robert, do you suppose alcohol might have caused you to do these things?"

"I'm sure of that, Tom. I must be an alcoholic then."

"Yes, that's your answer instead of your being 'crazy or no good.' Just a moment ago you very clearly described the symptoms of alcoholism." I looked him straight in the eye. "These things being true, and

knowing them, Robert, what do you want to do?"

"I want to stop. I've never been more sincere about anything in all my life. You've got to help me."

I knew the first step had been taken. Robert had reached the desire to quit drinking. He had arrived at this conclusion himself from his own experience.

Now that Robert had come to me for help what was I going to do? How many times the minister must face a situation like this. This much I knew: I could not wait until tomorrow to begin because tomorrow might be too late. By that time he might change his mind and not desire help. Regardless of what the morning's work might be, I must set aside everything.

I knew that if I were going to help him I could not treat him as a stubborn and wayward outcast. I would have to treat him as an intelligent and understanding friend. I could not preach to him, threaten, or frighten him. My job as a minister of God was not to remind him of what he was, how he had wasted his life, or how he had mistreated his wife or children. It was not my job to tell him how he had sinned. He knew all these things far better than I could describe them. The remorse, the guilt, the shame—he knew all of these from bitter experience.

He did not need a preacher to remind him that he could not drink or to tell him what he could not do. For the first time I realized that my job was to tell him about what he *could* do, the kind of life he *could* live, the kind of person he *could* be. I believe that 90 per cent of all the advice the minister gives should consist of telling people what they *can* do.

Robert had to do the work which would produce his recovery, but I could show him how to do it, and encourage him to carry on. He was whipped; he was like a man without a country. By this time he had lost his family and his friends as well as his job. He had a feeling of isolation and there was a deep element of guilt and hostility within.

It was up to me to remind him of the resources which were available to help him with his problem, to give him encouragement and reinforcement. I must let him know that I was

his friend and not his judge. I did not like what he had done, but still I loved him.

First I must introduce Robert to one of the great friends of the minister and the alcoholic—Alcoholics Anonymous. I did not do this by telling him what A.A. was or by describing it to him. I merely said that I had a friend I wanted him to meet, a friend who had experienced the same problem that Robert was facing.

So I called Joe and asked him to come to my office. I knew it would not be long before Joe would tell Robert about A.A. and what it could do for him. I would support him in what he had to say.

It was only a matter of minutes before Joe arrived. We sat for a while and chatted. Joe shared some of his experiences with Robert and told him what A.A. and God had done for him.

I noticed that Robert was getting shaky because it had been several hours since his last drink. I suggested that we take him home. On the way home he insisted on another drink. We told him we could not stop him from taking it, but we would help him to weather the storm if he did not.

Then he began to complain about pains. Joe and I talked with him and suggested that he let us take him to see another of our good friends, a doctor. The doctor examined Robert, assured him that he was going to be all right, and gave him a shot of vitamin B. Robert asked for something to help his pain and something to make him sleep, but the doctor told him of the danger of sedatives for the alcoholic.

We took Robert home and Joe spent most of the day talking and visiting with him. Here is one of the advantages of working in close harmony with Alcoholics Anonymous. Since most ministers do not have the time to remain for hours or even days getting the alcoholic on his feet, it is indeed valuable to be able to call on A.A. members for assistance. By late afternoon we were able to get him to eat some food. A number of A.A. friends dropped by to see him.

Robert was on his way—thanks to the church, Alcoholics Anonymous, and a friendly doctor. (The next chapter will tell how Robert was rehabilitated and won to God.)

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) dealing with some religious problem. This month's report grew out of a call made by a visitor who never gave the minister her name. Evaluation by one of our consultants follows the report.

War Separation

Introductory Remarks: A woman whom I have never met came to the parsonage. Throughout the visit, she did not give her name.

The Call

Woman. I want to see you.

Pastor. Come into the study. I don't think I remember your name?

Woman. No, I understand you're the Methodist pastor. (*I agreed. We sat down.*) Well, it's about a Methodist missionary I want to see you. You see, my son just returned from Korea and left a girl there with a baby. He doesn't like to talk about it. You know how it is: they're over there and don't know if they'll ever be back, and this girl was working there in the camp as a nurse—a Korean girl—and those things happen. He's very much upset about it, and I'd like to know if, perhaps through the church missionaries, he could get them over here. Oh, I guess there's lots in that fix who just forget it, and that would be the easy thing to do. But he isn't that way.

Pastor. I'm glad he has a conscience about it.

Woman. He talks about it all the time. And he's young, and if he met another girl over here in time, he might . . . But now all he can think about is them. I was thinking that maybe the missionary could help. They lived—that is, she lived—next to the mission, the Methodist mission there in Taejon. That's the city where General Dean was. I read in a magazine that there are 200,000 babies of servicemen, American and British and like that, over there in Korea. Most of them have just been left, because they couldn't take them over to this country anyway.

Pastor. Why is that?

Woman. I don't know; it's the immigration laws, I guess.

Pastor. It does seem strange.

Woman. The officials aren't any help. They just say, "Well, that's the law." My son doesn't like to say much about it. He'll say some things now and then, but he just hasn't . . . I've been worrying about it, and was hoping that maybe . . .

Pastor. Well, are they married?

Woman. I don't know. He hasn't said. She is a lovely girl, I guess, and he thinks so much of the baby, too. She sent a photo of him, and he looks just like his father. And she is educated, about the same as we are: three years is their high school training. She . . . oh, he could probably just forget all of it in time, but if he could get her over here. . . . I was looking at an advertisement about feeding the orphans: ten dollars a month to support one! But they say that the mothers starve; they're not taken care of. And my son said, "You don't have to tell me that, I know all about it." The only other thing to do is to send money and things, and that would be expensive to keep up for years. And then, whether he would ever feel right about it. . . .

Pastor. I can understand how he must feel.

Woman. The baby was sick when he left, and he phoned the hospital when he was in Japan.

Pastor. How was the baby?

Woman. Oh, it was fine. He stayed two months longer over there than he had to, and built a house there for them.

Pastor. Are there any requirements the Army makes of him?

Woman. Oh, goodness no. I guess it could have been better over there, but their colonel, or some officer,

hated the Koreans so, my son says. . . . He can't sleep, worrying about it. I guess it's a terrible thing over there and those people in Korea and Japan and other places hate the Americans so, because they leave the babies and mothers behind. And there's no way they can take care of themselves over there. Some of the children do starve, and he doesn't like to see children hungry.

Pastor. Does she have a good position as a nurse in the hospital over there, that is, a permanent one?

Woman. Oh, no, she was just a nurse during the war, there in the camp. You know, they were both young, and not knowing what might happen next day . . .

Pastor. Yes, it's easy for us to judge their situation from away over here.

Woman. Yes, many would think that. He has sent many packages to them, but air mail costs eighty cents a pound and if you send the other way, it takes two months, and may never get there. He sent their winter clothes from an order house in San Francisco, and those things go there in fourteen days. But it isn't easy to always . . . and if he has to do it a long time . . . and there doesn't seem to be any other way.

Pastor. Well, I will be glad to do all I can. Our mission board is in New York City, and they could answer in, say, four days, whether they could help in any way. Is it a question of finance?

Woman. No, we would help with that. I don't know the name of the missionary. My son would have to tell you. I don't know . . . he might just get up and walk out if you asked him a question.

Pastor. I wouldn't try to question him.

Woman. He has a hard time talking. . . . I suppose they went to church over there. He says she is just like us, only over here you don't know whether a girl will still be there after you've been away. But over there if you like each other, that's that. And he says, once they have a baby, they can never be married to someone else. . . .

Pastor. When must he leave for camp?

Woman. In three days. But I'll see

if he'll come, or find out myself, and be back. . . . (*She arose.*) But I feel better about it. It's been a load on my mind.

Pastor's Remarks

The woman was quite nervous. She twisted her key chain while she talked. I did not think of the local servicemen's agency while talking with her. That would probably have been no help at any rate, though I did go myself to gain all the information on the general subject that they might have. They could be of no help. The woman did not return, nor did her son come.

Evaluation

TAKEN at its face value the case is fairly simple. A boy in the army finds himself in difficulty, and his mother who is quite concerned about him and his problem comes to the pastor-counselor for help. The mother readily admits that she is so baffled by the whole thing she is unable to do anything about it. The counselor soon finds that there is not much he can do about it because (1) he does not have all the facts; (2) the ones he has are second hand; (3) he is being asked how another person whom he has not seen and does not know can be helped.

No good doctor ever tries to diagnose or prescribe for a patient in absentia, nor can he tell someone else how to do it. Real cure can come only when the patient comes to grips with his own problem in a person-to-person relationship with his doctor. The best this mother could do was to get certain information as to modes of procedure. She herself was in no state of mind to be of much help to someone else.

The counselor could only guess in this situation. He did not have sufficient knowledge of the deep-seated feelings to be of much help. The mother indicated that the son probably would not face the counselor but that she would get the required information and try to bring her son back with her. As neither she nor her son returned this was apparently an evasion to give her some emotional relief. Both mother and the counselor talked about the problem but never

faced the real issues involved.

The more I read the account the more I felt the mother had some problem of her own which she was rationalizing and projecting on her son. (1) She preferred to remain anonymous. (2) She appeared very nervous. (3) She twisted and retwisted her key chain as she talked. (4) She did not return. Neither did the son.

These are all indications of deep emotional stress caused by some sense of frustration and insecurity. When she said that she had come to the minister "about a missionary" she may have been saying that she had come to him for help though she feared that any help he might give her was very remote. Could it be possible that here was a woman in middle life who either wanted another child or had had another child and was suffering some guilt pangs about it and in so doing was rationalizing her own problem and projecting it upon her own son who may or may not have had a child under unsatisfactory conditions?

In their book *Personality and Psychotherapy* (McGraw-Hill, \$7.50), John Dollard and Neal Miller say, "Often in projection the individual not only labels others motives incorrectly but fails to label their own correctly." Could it be possible that a child coming late in life was unwanted and the whole story about her own son was a symbolization of her attempt to solve her own problem? Projection is blaming a situation or a person for one's own mistakes and failures. Certainly this approach to the whole situation needs exploring.

This woman seems to be desperately in need of help for some reason. When she said that her son did not like to talk about it, was she shielding him or shielding herself? She tried to justify the whole procedure by "you know how it is: they're over there and don't know if they will ever be back. . . . He's very much upset about it, and I'd like to know if perhaps through the church missionaries, he could get them over here. Oh, I guess there's lots in that fix who just forget it, and that would be the easy thing to do. But he isn't that way." This sounds very much like self-justification and a projecting of her own feel-

ings on those of her son. At least it was her own interpretation of how she thought her son did feel about it or ought to feel about it.

If this were really her son's problem, she should get him immediately to the kind of counselor who could do him the most good. But she seems to want to shield him and protect him from personal contact with those who might be able to help him.

This kind of situation presents one of the most difficult problems for a counselor to face. First of all, he must determine just whose problem it is. It is always easier to project our own faults on other people than to face them ourselves. "It is not hard," writes Goethe, "that in this world man feels most free from his sins and most blameless when he can comfortably expiate on the shortcomings of others."

Probably the pastor did all that could be done in this one interview. But in order to be of much help he had to find out who the woman was and something of her real motive for coming to him.

If it was as I have suggested, a rationalization and projection of the woman's own experience, she should have returned and given the counselor a chance to help her find reality.—**C. Newman Hogle, pastor of the Methodist Church, Freeport, L. I., N. Y.**

SUMMER SCHOOLS

Summer schools of pastoral care are scheduled this year in eleven general hospitals and mental hospitals co-operating with the Institute of Pastoral Care, Inc. The program includes six- and twelve-week courses in clinical pastoral training.

Detailed information may be obtained from the Institute of Pastoral Care, Inc., Massachusetts General Hospital, Boston 14, Massachusetts. Interested persons may secure application blanks from the office of the Institute of Pastoral Care, or from any one of the chaplain supervisors at the hospital training centers.

Applications for admission should be sent directly to the chaplain supervisor in the institution where enrollment is sought. Applications received after March 1 will be considered individually in the order in which they are received.

The Heart of the Liturgy

By PAUL S. SANDERS

In this third article in a series on Methodism and the liturgy, this minister develops his conviction that the Lord's Supper is the center and focal point of all worship. Paul S. Sanders is a tutor in Church History, Union Theological Seminary, New York, N. Y., where he is a doctoral candidate.

THE CHURCH through the centuries has generally recognized that the center of Christian worship is the sacrament of the Lord's Supper. In the earliest days, before the New Testament began to be written, groups of Christians regularly assembled themselves together for *the breaking of bread and the prayers* (Acts 2:42).

Doubtless this "breaking of bread" is to be interpreted as a communal meal, but it also implies the consecration of a share of that meal as a remembrance of the Lord, as a means of present fellowship with him, and as an earnest of the everlasting joy which would belong to those who were called into his Eternal Kingdom.

Whatever other prayers might be engaged in, either privately or in groups, the early Christians found the heart and climax of worship in the regularly recurring thanksgiving for the goodness of God as revealed in the Incarnation, the death and the resurrection of Jesus Christ; that is, in the Eucharist. This would certainly seem to be the case in the New Testament, and outside the canon it is attested by many of the extant writings of the post-apostolic age. Any efforts at liturgical revival in our own day must rightly assess the historical fact of the centrality of the Lord's Supper in Christian worship.

Further, lest anyone think that this traditional centrality of the communion was disturbed by the Reformers, for evangelical reasons, it must be stressed that the intention of all the leading Reformers was to restore the Eucharist to its rightful place in Christian prayer by providing a weekly celebration in which the

Word was read and preached, and at which the people not only "heard Mass" but received the holy bread and wine. Careful study of the early Reformation will show that it was the compulsion of circumstances and not theological conviction which reduced the Lord's Supper to the status of an occasional service.

In worship man is confronted by the living God. Conscious of that presence he experiences the shame and agony of judgment, the bittersweet anticipations which are hope, and the release, joy, and peace of redemption. It has been the contention of an earlier paper in this series that liturgical worship is conceived to be that kind of corporate prayer which may best lead to such an experience of God. In terms of the definitions there offered, it will be seen here that the Lord's Supper constitutes the center and climax of the Christian liturgy.

Objectivity

The Eucharist is inherently objective in character. While every sincere worshiper can attest the blessed quality of his own subjective experience at communion, the more primary consideration is that the source of that experience is God's action in the sacrament. The initial fact in worship is the presence of God; what follows is our response to that presence. Worship starts in what God is and what God has done; it culminates in our self-oblation to God. First we receive, then we give.

This can never rightly be reversed so that we seem first to act, to give, to speak, and then to receive. The subjective is always secondary to the

objective. God gives, we receive; only then can we act at all. Nowhere is this clearer than in the holy supper, where Christ is our host and we his guests. He gives himself that we may feast and live. We are able to give ourselves to him in return only because he has first given himself to us.

We do well to be afraid of falling into the snare of interpreting the sacrament in terms which seem to make man's response unnecessary, but we would also do well to beware of so interpreting it that we ignore the antecedent fact of God's grace working in and through the sacrament. If the *ex opere operato* theory degenerates into magic, the *ex opere operantis* theory falls into subjectivistic humanism. Obviously whether man receives grace from participating in the supper depends on his ability and willingness to meet the conditions of appropriating that grace. Yet it is not our faith which makes God present, but God who makes himself present to our faith. As Calvin said,

Christ there offereth and delivereth the thing signified to all them that sit at that spiritual banquet; although it be received with fruit by the faithful only, who receive so great bountifulness with true faith and thankfulness of mind. (*Institutes*, IV, xvii, 10)

Community

It has been noted that liturgical worship implies corporate devotion: the offering of the sacrifice of praise and thanksgiving as one people. The church is the New Israel, the household of God, the community of faith, the "great congregation." Without losing sight of the individual's responsibility before God, liturgical worship provides the context of corporate solidarity in which individual experience is made most meaningful and saving.

Particularly is this true of the Eucharist. Here the scattered individuals are gathered into one body, closely knit together in purpose, in fellowship and in love, whose head is Christ. Nowhere else in Christian worship is fellowship with the brethren more real than in this service whose peculiar theme is the fellowship of each with the other and all with their common Savior.

Not only does this goodly fellowship comprehend the Christians gathered at one moment around the Lord's table, but it also includes those who are absent, and especially the saints who have departed this life in the faith and fear of God. At that moment we are one with them, they are one with us, one great company in heaven and on earth, joined in adoration and sacrifice to the eternal God.

*The church triumphant in Thy love,
Their mighty joys we know;
They sing the Lamb in hymns above,
And we in hymns below.*

*Thee in Thy glorious realm they praise,
And bow before Thy throne;
We in the kingdom of Thy grace,
The kingdoms are but one.*
(John and Charles Wesley, *Hymns on the Lord's Supper*, No. 96)

It is in the Eucharist that the priesthood of all believers receives its fullest expression. Not only am I able to be my own priest, but more significantly, I am through the grace of Christ enabled to become the priest of my brother, and he mine. Together, joined into one body of Christ, we are enabled to become the priesthood of the whole world. The church intercedes before the throne of God for the world. The intercessions of the congregation at communion time are the most fruitful expression of Christian concern for the social order.

Further, it is in this context that the concept of sacrifice in Christian worship becomes most profound. Fearful of the Roman doctrine of repeated propitiatory sacrifices in the Mass, we evangelicals have almost entirely lost the concept of sacrifice from our interpretation of the Eucharist. This may be legitimately recovered when we experience the community of eucharistic worship.

Here the self-oblation of Christians is joined with Christ's eternal sacrifice. The church does not presume to offer Christ again; obviously not. Neither does the church presume to set Christ's sacrifice before God instead of her own. The church joins her own self-offering with the one oblation once offered on earth, which is eternally offered in heaven; and in doing so, she may know something of

the depth and height and breadth of love.

*Jesu, we know that Thou hast died,
And share the death we show:
If the first-fruits be sanctified,
The lump is holy too.*

*The sheaf and harvest is but one
Accepted sacrifice,
And we who have Thy sufferings known
Shall in Thy life arise.*

*Still all-involved in God we are,
And offer'd with the Lamb,
Till all in heaven with Christ appear
Eternally the same.*
(Wesley, *Hymns on the Lord's Supper*, No. 134)

Sacramentalism

Liturgical worship, it has been earlier suggested, makes use of words, actions, and things that they may become means of grace. Most clearly is this true of the sacraments. In the Eucharist bread and wine, ceremonial actions, and ritual language are utilized in the interest of spiritual experience. Normally we Protestants find it easier to admit that words may be vehicles of grace than that actions and things may be such.

We must face the possibility, however, that if sacramental grace is not real, then salvation may not be possible at all. If words and actions, water, bread, and wine may not be used as real instruments of God's loving kindness, then we face the possibility that neither nature nor man can actually be comprehended within the grace of God.

The theological basis of Christian sacramentalism is the doctrine of the Incarnation. When God is conceived as transcendent, it becomes a philosophical problem to know how God the transcendent Other can have contact with the phenomenal world of change. It is a religious problem to know how man can be rescued from the world of flux and released from the grip of sin, the power of death, and the threat of meaninglessness, so that the breach between man and God may be overcome.

In the Incarnation the church sees God himself as taking the initiative in our salvation, as he holds the initiative in creating and in judging. The Eternal Word, the Son of the Father, made flesh and dwelling among us,

crucified and raised from the dead, ascended and regnant with the Father—this is God's answer to man's dilemma. As Athanasius said, God became man in order that man might become like God.

Since this is so, no ultimate split between nature and grace can be allowed to prevail in Christian thought. There is no insuperable gulf between God and the created world, including man. As God used human nature in the Incarnation to effect his supreme self-revelation, so God has used and does use the mind of man, the words of man, the actions of man, and the things of his created universe as means for the continued display of his saving love. God is both transcendent and immanent. God is in some sense in his world. Creation is good, not evil. The inanimate things of nature are the handiwork of God, and he may certainly use them to lead the world toward the fulfilment of his own purposes.

The alternative to the philosophy and religion of the Incarnation is some sort of dualism, either the philosophical dualism of the Greeks, or, nearer our own situation, that of Descartes and the Rationalists, or else the religious dualism of the Gnostics, or nearer, of evangelical pietism. Both rationalism and pietism have elements of truth to offer to faith and life, but both are essentially inimical to Christian sacramentalism because neither is soundly grounded in the fact of the Incarnation.

Before there can be a recovery of liturgical worship among us there must be a recovery of the classical doctrines of Christian faith. The Incarnation must be made once more central for Christian faith, thought, and life. When this has been done, it will be seen that God may use bread and wine for redemptive ends.

This does not mean, naturally, that God is localized in bread. It does mean that God can be known in the breaking of bread. (The Emmaus story has eucharistic overtones which we might do well to investigate.) What we need is a theology of the Lord's Supper which avoids the Scylla of mechanical efficacy on the one hand and the Charybdis of purely subjective efficacy on the other.

We must learn that bread and wine,

offered, blessed, and received in faith, are on the one hand not to be identified with the body and blood of Christ, and on the other hand not to be represented as having no essential relation to the presence of Christ in the sacrament. How bread and wine can mediate the living presence of my Lord to me is a mystery, but that it does do so is an indisputable fact.

*Ah, tell us no more
The spirit and power
Of Jesus our God
Is not to be found in this life-giving
food!*

*'Tis God we believe
Who cannot deceive,
The witness of God
Is present, and speaks in the mystical
blood.*

*Receiving the bread,
On Jesus we feed:
It doth not appear,
His manner of working; but Jesus is
here!
(Wesley, Hymns on the Lord's Supper,
No. 92)*

If we might recover the Lord's Supper as the normal service of Sunday worship in our churches, what could be expected to happen as a result? We will indicate a few of the major results which we think we could anticipate.

1. We would recover a more meaningful concept and a more profound experience of sacrifice in worship. More vividly than in song or story, the acting out the Passion holds before us the eternal self-offering of God on our behalf. At the same time it offers us the opportunity of participation in that sacrifice, not indeed in any sense of adding anything to it, but of joining ourselves to it, in the corporate fellowship of the one body of Christ.

2. We would provide the context within which our individual and social ethics might move more fearlessly, more convincingly. As the prophets made forever clear, ritual sacrifice apart from ethical dedication is an offense unto the Lord. Still, it is an empirical fact that ethical obedience will not be long sustained apart from true worship; it becomes isolated, weakened, and perverted. Christian works of mercy done apart

from the context of the sacramental life easily become only secular philanthropy.

The sanctification of the whole of life, which is the unalterable demand of Christian faith, must be pursued within the context of the sacramental life if it is to reach its profoundest realization. This fact Wesley understood well enough. It was the scuttling of this principle that has led to much in modern Methodism which must in all fairness be characterized as secularized.

3. We would bolster up evangelical preaching. Far from vitiating the Word of the Lord, constant communion would restore the balance between preaching and worship which we need. The Christ who is the Word of preaching is the same Christ who is the Word of the sacrament. When words fail, as they so often do in human relations, we turn to gestures, deeds, and gifts to make our meaning clear; so it is with the gift of grace in the Holy Supper.

4. We would rid Protestant worship of the excessive subjectivism which dogs its every step. We could expect an improvement in the style of our architecture, the quality of our music, the theology of our hymns, and the outward expressions of all our worship. With the devotions of Christian hearts turned upward toward God instead of inward toward themselves, we might expect a renewal of Christian fervor which might rekindle the revival fires we try by so many frantic means to bring to life.

5. Our understanding of the sacramental quality of all of life would be enhanced. Let us consider, as an example, the meaning of sex in the light of Christian faith. It is un-Christian to say that sex is naturally evil; most of us have by now realized this. So now we are busy saying that

sex is naturally good. But this is not true either, and is in danger of as gross perversion as the other view. The fact is, sex is natural, and is subject to being made an instrument of evil, and is also subject to redemption. There is a sacramental character to sex life when viewed in this light. In the intimacy of shared physical communion there is not only expressed but also produced vital spiritual communion, or love.

6. We would recover the richness of meaning inherent in the doctrine of universal priesthood. It would lead us away from negative toward positive interpretations of evangelical faith. There need be no fear of priestcraft and its abuses, as long as we remember that it is not the minister but Christ who is the celebrant of any sacrament. The Christian priesthood is lodged in the whole church, not in the one man whom the congregation has set apart to act on their behalf. Indeed, congregations without liturgical worship are in fact more under the sacerdotal thumb than those which understand the reality of sacramental worship; for such congregations sit passively while their appointed minister usurps the whole service of God, complain that he is "going Roman" if he urges them to take active part in the service, and all the while they are subjected to the vagaries of his individual taste and conscience.

7. We modern Evangelicals would find ourselves again in the great tradition, that glorious company who from the days of his flesh have marched down the years of history, understanding that life is not inherently evil, and also that life is not naturally good, but that life lived with God through Christ in the Holy Spirit may lead to redemption. From Peter and Paul, from Irenaeus and Athanasius and Augustine, through Luther and

Truth About Alcohol

Rub a few drops of raw alcohol vigorously into a piece of furniture and it will dissolve the veneer to the raw wood. So alcohol in the blood dissolves the veneer of culture, the checks and controls of stable education. Impulse is then spontaneous and free.

Basic Information on Alcohol
By Albion R. King

Calvin and Wesley, and on into our own day there stretches the endless line.

We must be careful that in the interest of necessary and neglected aspects of truth we do not lose sight of the main highroad; our task is not one of spineless adherence to inherited formulae, but it is also not one of

negative and self-isolating criticism. It is rather a task of constructive synthesis, that the fruits of the great minds and souls of the church of the ages may be gathered faithfully within the tradition, and that we, taking our places therein, may continue to advance under the cross of Christ against all the assaults of hell.

Something Was Missing

By ARTHUR H. JONES, Jr.

After visiting many churches where the mechanics of worship had been brought to near perfection, the pastor of Memorial Methodist Church, Clinton, Tenn., concludes that real worship comes not from perfection of techniques but in leading the congregation to realize their absolute dependence on God.

TWO years ago, while taking a summer course at Garrett Biblical Institute, an old friend and I took a "tour" of the churches in the Chicago area, spending our thoughts particularly on the problem of common worship. What we found was alarming. Perhaps one example would be sufficient to point to the center of the matter. It is taken from a large Methodist Church in a suburban area.

It was a lovely Sunday and there was a large congregation on hand. The only change in the order was that the bishop was preaching in the absence of the gifted minister of that church. The music was excellent. The congregational singing was good, and the bishop was both challenging and adroit.

The actual "mechanics" of the service were handled by the assistant minister so that there was no awkwardness in this respect. But when the service was over my friend (who is a priest in the Episcopal communion) said, "Something is missing. The whole thing failed to grip me."

Time after time, as we visited the various churches, this same feeling haunted us. The music was good, sermons were good, congregations were good, and even hymns were sung well, but the *whole thing* failed to do what we felt needed to be done. Only in one church out of more than twenty (and that was a very "high" church of the Anglican communion) did we get this feeling of wholeness.

We talked to several choirmasters and they all told us that the "competition" in the area was "terrific," and we talked to several ministers and assistants and found out (almost without their knowing it!) that they worked diligently week after week to be sure that all the amenities of decency, plus all the available psychological factors, were written into their planned programs. We came to the conclusion that this was "it."

To have good singing, a good program, and a good sermon are all commendable and even necessary. But even with all this the very heart of the matter of common worship is left out. Techniques can never be a substitute for reality, and we had the strong feeling that people were coming to church more out of loyalty than anything else. The deep had not moved upon their depths *and so brought a wholeness that is essential to the good life.*

The question as to how this is going to be done is the central question, of course. It may mean a new course on worship for the ministers of music. It may mean setting up an altar guild to assist in technical details. It may even mean some education for the people in the congregation. But even all this will never do the trick, because common worship is always and only an act performed *by a congregation*—not a performance by a group of leaders, no matter how skilled and devoted and able that group may be.

It is an act in which the ministry of a church has a part, but of which the ministry is not the center. Except that those of us who lead worship become acutely aware of this truth, we will always find ourselves standing between the congregation and that Something they too frequently find missing in our times of common worship—that Something whose presence alone makes worship real.

This may seem to be a terrible condemnation because few of us ever intend to be barriers standing between our people and man's only hope; but we do this simply because we are not willing to trust our congregations.

It would be sheer folly to suppose that we could come to the hours of common worship unprepared, expecting that the people would cause the service to move as it should, and that their lives would be given that direction and joy they should find at such a time. But it is also true that we have made a great mistake when we suppose that we can give them what only God himself can give, and what we ourselves must get as we worship with them.

It would be impossible, for instance, to estimate the value of an anthem sung in the spirit of a true ministry. And who can measure the value of great hymn singing? Who can say what a fine sermon means to a congregation? Yet, when the ministers of music suppose that what *they* have to give is the answer, or when a preacher supposes that *his* homily (written in pride?) is the center of the hour's waiting, how does the Spirit enter the act of worship?

That we are moving toward traditional chancel arrangements and making wider use of vestments, altar cloths, and candles is no sign of progress, except we understand these are appointments used to dwarf us in the presence of Him who is our hope and our salvation.

The advancement of common worship to meet the desperate needs of our dwindling spirits depends solely on our ability to understand our own total dependence upon God in such a way that it would become obvious at those times when we are called to lead in common worship. This is what gives wholeness to the services and provides that nurture that saves men from the world.

Portraiture of Jesus in Matthew

By ALBERT E. BARNETT

SCHÖLARS are fairly certain of the identity of the authors of the two Gospels already treated. This cannot be the case in the instance of Matthew. The Gospel is written anonymously and gives no hint of who its author was. It does, however, supply data more important than the author's name. It is written in Greek, quotes the Greek Old Testament exclusively, and incorporates about 93 per cent of Mark, frequently verbatim. This means he did not write as an eyewitness and was not one of the Twelve.

He resembled Paul and Luke in regarding Christianity as destined for all nations, but he differed from both in his formulation of the Gospel as essentially *authoritative teaching*. He rejects Jewish legalism as vigorously as Paul did, but he does not with Pauline clarity and insight reject legalism in principle. He repudiates the inferior and outmoded legalism of Judaism (5:20), but he exalts Jesus' teaching as authoritative and binding in detail (5:21-48, etc.), and in effect thinks of Jesus as the New Moses.

The author of Matthew has sometimes been thought of as a Hellenistic Jew and certain qualities in the Gospel suggest this, such as: his formulation of religion as law, his respect of the scribal office (13:52; 23:1-3), his sympathy for Israel (23:37-39).

Traits most directly related to his personality, however, make it difficult to think he was a Jew. Paul had spoken severely of his fellow Jews, but he remained optimistic about them (Rom. 9:4-6; 11:25-32). But optimism and vital interest have vanished in Matthew! He goes to pains at the outset to show that Jewishness and religious status are unrelated (3:9-10). No parallel in Judaism can be found for such faith as a Roman captain manifested (Matt. 8:5-13; cf. Luke 7:1-10).

It is worthy of note in the Matthaean version of this story of the

How the author of the Gospel of Matthew attempted to demonstrate that Jesus was the supremely authoritative teacher is explained in this concluding article in a series by the professor of New Testament, Candler School of Theology.

Roman captain the friendly delegation of Jews who in Luke's version of the story beg Jesus to extend aid is absent. Instead, Matthew uses the story to show that non-Jews are Abraham's best heirs and that the Jewish "heirs" will be driven into "the darkness outside."

The representation that Jesus' earthly mission was restricted to the Jews (Matt. 10:5-7, etc.) is made emphatic to accentuate the justice of his subsequent and final abandonment of "all the heathen" (28:15, 19). He is both un-Jewish and anti-Jewish. The Scribes and Pharisees are types of Judaism, not groups within a society where healthy variety exists. The bitterness and hostility in such a passage as chapter 23 give the impression that Judaism is regarded as Christianity's irreconcilable rival. The appearances of Jewishness that have been mentioned inhere in the materials Matthew drew from tradition and are a credential of their historicity, but not of the author's Jewishness!

Matthew seems to belong to the last decade of the first century, written about same time as Luke-Acts. For him as for Luke, Jerusalem has fallen (Lk. 21:20; Matt. 22:7). He regards as signs of the end the very things that happen in reign of Domitian (A.D. 81-96): world-wide persecution (though this does not seem to have concerned the author of Matthew as directly as it did Luke), divisiveness in the church (24:10), heretical teachers (24:11), widespread apathy (24:12). That the end has not come is explained by necessity that the Gentiles first be evangelized (24:14),

but it is nonetheless certain (24:37-51; 25:1-13).

Written at Syrian Antioch, author and audience miss the heat and brunt of persecution such as hit the church at Ephesus and is reflected in Hebrews, Revelation, and First Peter. They know what is transpiring and the author of Matthew uses events to recreate expectancy, fervor, and a definitely Christian ethic.

After the destruction of Jerusalem, Christianity ceased to appeal to Jews. Its success was increasing among Gentiles. It had become important to explain to the advantage of the Gospel its almost total rejection by the Jews and also to distinguish it clearly from rival Hellenistic religions of redemption. The definition of the distinctive character of Christianity was Matthew's primary interest.

Accordingly, *Jesus becomes in Matthew's portraiture the supremely authoritative teacher*. He proposed to give Jesus' words such compelling force as actually to induce believers to order their lives by their exacting standards. To accomplish this goal, Matthew relied on three types of leverage: (1) the disciplinary authority with which Jesus invested the church (18:15-20); (2) the fervor aroused by the expectation of the nearness of the end of the age; (3) the appeal of his elaborate and carefully planned display of Jesus' teaching itself.

The attention of the reader is accordingly directed primarily to his third type of appeal. Clearly arranged after the pattern of the five books of Moses, Jesus' words are organized into five great blocks, the first of them a Sermon on the Mount, even as

Moses on Mount Sinai brought Israel the revelation of God's will in the Law. These five books of Christianity's law are:

(1) 5:1-7:29. Here a way of life that God will judge favorably on the Day of Judgment is described. It is to be lived, not merely admired. It is the law of all who expect to enter the coming kingdom of God; (2) 9:35-11:1. Christian missions. The good life delineated in 5:1-7:29 implicitly requires to be shared. Missions is an inevitable expression of the good life. (3) 13:1-58. Parables the nature of the kingdom, whose members are Christ's family (12:46-50). (4) 18:1-19:2. Humble service the criterion of greatness in the kingdom. (5) 24:1-26:2. The coming of the king.

The content of these great formulations of teaching is to be the substance of the message of the Christian world mission. Evangelization of the world is not left to vagueness and hazy emotionalism. It consists in actually making "*disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all*" that Jesus has "commanded" in the record of his teaching in Matthew's Gospel! That is the final glimpse of the master teacher—the risen and glorified Lord urging obedience to the teaching he gave on earth.

Just as in Mark's picturization of Jesus as the mighty Savior and where everything hinges on the identity of him who hangs on that central cross, so in Matthew's picturization of Jesus as master teacher the audience is left with no impression that here is merely a great rabbi! Matthew reports that when Jesus finished the Sermon on the Mount, *the crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes* (7:29; cf. Mk. 1:22).

He had the authority of the Son of Man, the Messiah, the Son of God, the Lord who would return on clouds of glory to inaugurate the kingdom of heaven. By the words of him who would preside in the judgment men are now called on to live their earthly lives. It matters little that such living seems foolish to the world: Jesus' words are in effect the Word of God, whose judgment is impending and

final! Therefore, ". . . *Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.*" That one is God, in whose name Jesus has taught and will judge all men!

Matthew uses all of the methods ready at hand in Mark to identify Jesus as Messiah and Son of God. That is the point of his incorporation of 93 per cent of Mark in his own Gospel. But he uses Mark's stories uniquely to give force to the great summaries of teaching we have identified.

Each of the five great discourses already mentioned as the Christian Pentateuch is prefaced by stories, principally drawn from Mark and so arranged as to give force to the discourse. Narrative and discourse complement each other in a masterly presentation of Jesus' message. The teaching is authoritative because of the identity of the teacher, and the function of narration is to make clear who Jesus is. In view of who Jesus is the message is not open to debate. *It must be obeyed, not debated!* They are the words of him "who can destroy both soul and body in hell!" So when he says, "If thine enemy hunger, feed him," puny man had best not say "Foolishness! Maudlin sentimentality!" Better try it for once, because on the basis of obedience or disobedience to such teaching every man's eternal destiny is fixed on the last day!

Look at how this works out. The first two discourses will illustrate the use of prefatory narrative in all five instances: Preparatory to the Sermon on the Mount (Matt. 5-7) Matthew identifies Jesus as Son of David and Son of Man (1:1-4:25), by tracing his lineage to David and Abraham (1:1-17), by showing he was even more profoundly the child of the divine Spirit (1:18-25), by having "astrologers from the East" acknowledge him as Savior of the world (2:1-12), by foreshadowing the cross in the collusion between Herod and the "high priests and scribes of the people" in a plot to destroy the Holy Child (2:13-18), by providential guidance in the flight to Egypt and return to Nazareth (2:13-15, 19-23), by Spirit endowment at baptism (3:13-17), by putting Satan to rout in

the wilderness (4:1-11), by authoritative preaching in Galilee (4:12-17), by the immediacy with which the first disciples left all and followed him in obedience to his command (4:18-25). Such a one as this gave the Sermon on the Mount. Let any man treat what he said lightly as his eternal peril!

Following the Sermon on the Mount, narrative is resumed for the purpose of preparing for great discourse on the Christian missionary in Matthew 10. There the disciples are sent out with such stern injunctions as "*Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff*" . . . "*Behold, I send you out as sheep in the midst of wolves . . . [Men] will deliver you up to councils, and flog you in their synagogues, and you will be dragged before governors and kings for my sake . . .*" "*So have no fear of them.*" . . .

Truly a "blood, sweat, and tears" assignment, but on better warrant than any Churchill, Roosevelt, or Stalin ever spoke, or any Napoleon ever ordered a charge! Look who makes such demands on disciples: He is One who heals the leper (8:2-4), who restores the paralyzed servant of the Roman centurion (8:5-13), whose touch caused Peter's mother-in-law to be cured of fever that kept her bedridden (8:14-17), who rebuked the winds and the sea and produced a great calm (8:23-27), who exorcised demons from demoniacs of Gadara who had been *so fierce that no one could pass that way* by his mere word "Go" (8:28-34), who had power to forgive sins (9:1-8), who is so independent as to call a tax collector to be his disciple (9:9), who does not fear to associate with sinners (9:10-13), whose disciples feast instead of fasting (9:14-15), whose message is not "patch" on the old garment of Judaism (9:16-17), who treats merely as "sleep" the death of the daughter of a ruler (9:24), who says "*Take heart, daughter*" to a woman who had suffered from a hemorrhage for twelve years!

When one whose credentials are such as these gives the commands of chapter 10, words that might otherwise been regarded as *nonsense* take on the character of *divine sense*!

The Sledd Study Club

By JOHN BRANSFORD NICHOLS

When six members of the Alabama Conference saw a need for group study of common problems of the pastor, they organized a study club. Some of the values that have come to its members are appraised here by the pastor of First Methodist Church, Brewton, Ala., one of the charter members of the club.

ON FEBRUARY 10, 1938, a letter was received by six Alabama Conference members that contained this paragraph: "You are well aware that we have few opportunities to stimulate our thinking by striking against other minds and systems of thought, now that we have left our colleges and universities. The administrative and other conferences of our church afford us few opportunities for creative thought and discussion. As it is, each of us sits off to himself, in his little place, reading, perhaps, and thinking occasionally, but feeling the need of the stimulus of other minds and spirits. We need the impact of association with other fellows who are equally interested in thinking through what is this Christianity."

The letter went ahead to suggest a meeting to explore the possibility of occasional seminars. "We will ask that some of you prepare papers from your own thought as starters for our seminars. Or perhaps you will be asked to read a book that will serve as the basis of a discussion.

"Ample time will be given for preparation. And surely Christian ministers can hold dissenting opinions in a tolerant manner. We want no men who, on hearing an expression of either radical or conservative thought, would go forth to brand X as a heretic, or Y as a fossil."

That letter brought its writer and the six recipients together in the first session of the seminar in March, 1938. During the fifteen years that have followed, the fellowship has grown until it includes fifty-five members. Only full members or members on trial in the Alabama Conference are admitted, and any one of them may join, at any

time. One of the charter members, now transferred to another conference, still maintains active connection with the group.

The history of this organization has taken some interesting turns, and its development has resulted in some very practical patterns of organization and activity. For a time no constitution or bylaws seemed necessary. Then the club went through a legalistic phase, and spent much time debating constitutional matters. Now nobody is sure just where a copy of the constitution may be found.

For a season it was thought that membership should be restricted to those who were invited after having obtained a favorable count in balloting by the members. For some years now the membership, in good Methodist fashion, has been open to any who desire to join on profession of faith. No ballot is taken on prospects. A man joins by simply asking the secretary to put him on the mailing list.

Another custom that was soon abandoned was an annual meeting during the session of the annual conference. A satisfactory time was difficult to find as the club grew, for committee responsibilities at the conference session kept many of the members busy.

The club adopted a distinguished name. Andrew Sledd was a member of the Alabama Conference. For many years he served as a scholar of the Bible on the faculty of Candler School of Theology. When the group sought a name, Sledd's name was suggested by one of his former students. Consequently the first article of the constitution read: "This organization shall

be known as the Andrew Sledd Study Club. Its object shall be the intellectual, cultural, and spiritual development of its members through study, worship, and fellowship."

It should be remarked in passing, by one who is a charter member, that the club has always remained true to the object stated. It has never been used by any person or group for aggrandizement or to exert any form of political pressure. Study, fellowship, and worship have been its steady diet, and it has experienced healthy growth that continues until now.

The club has five officers: a president, two vice-presidents, a secretary, and a treasurer. These men compose the executive and program committee. Officers are elected annually at the autumn seminar. At the following spring meeting they announce their program for the year of their administration, which commences at the end of the spring seminar. Thus members have knowledge of their assignments either six months or a year ahead of the date of presentation.

Each semiannual meeting sets the date and place of the next session. Usually several invitations are extended, and Methodist lay hospitality always makes the pastoral invitation good, for the plan of entertainment has never failed. The autumn meeting usually falls in September or October, the spring session in March or April.

Our plan calls for the host pastor to arrange bed and breakfast for two nights in the homes of his church membership. Club members pay for their other meals, either at downtown cafes or as served by a woman's group in the church dining hall. There have been times when almost the only expense encountered by the club has been for travel, as it is not uncommon for one or two groups in the church to volunteer to serve meals at no expense to our members.

Travel expense is spread equally among all members attending. Each man submits his travel expense if he used his own car or a public conveyance. Rides are pooled to reduce travel cost, and sometimes a driver will pick up a full load before arrival at the place of meeting. Expense is figured on the basis of two cents per mile with one in the car, four cents for two, and five cents for three or

more. When the total amount has been figured, each man, excepting the host and superannuate preachers, is assessed an equal amount and pays his share, which nowadays usually runs about five dollars. The treasurer then reimburses the fellows who actually had the car expense.

By this method travel shares are equalized, and no matter how far away the meeting place may be from a member's home, he knows that his travel expense will be no greater than the member's nearest to the location.

Our meeting agenda covers two full days of time, but we are in session on three days. We always start Monday afternoon at three o'clock. This gives time for all members to reach the meeting place, with distances in our annual conference as they are. Following a devotional period, one paper is read Monday afternoon. After supper we enjoy the homiletic workshop, when the sermonizer is subjected to benevolent, merciless criticism. The sermon may be read from manuscript or it may be reproduced from a tape recording of an actual church service.

Tuesday morning brings a devotional period usually followed by two papers before noon. Following lunch a business session takes a short time, and the fourth paper is read after that.

Tuesday evening we worship in a public service in the local church. The president of the club presides, and is assisted by the host pastor and other members. One member states briefly the history and purpose of the club for the benefit of the laymen present. The preacher of the evening delivers his sermon, which, incidentally, is not subject to club criticism.

Wednesday morning, after devotions, we hear the fifth and final paper. Usually another short business session is necessary, and the seminar adjourns after lunch. By completing the schedule at noon Wednesday the men are able to be back in their own churches for midweek service that evening.

One of the best seminars of recent years gave us five well-prepared papers in these fields: "The Pastor and the Mentally Ill"; "The Word of God in the Life of the Church"; "Church Architecture"; "Rural Methodism in This Quadrennium"; and "The

Hymns of Wesley and Watts."

The five titles mentioned had no direct connection, but on some occasions all papers have been gathered around a central theme. For example, there was the spring meeting of 1946, when the papers centered on Methodism. The assignments for that meeting were: "The Historic Genius of Methodism"; "The Essential Doctrines of Methodism"; "Methodism in Alabama in the Nineteenth Century"; "Methodism's Modern Polity and Approach to People"; "What a Methodist Layman Expects of His Pastor." (The last was given by a local layman.)

With a total of thirty-one semiannual seminars on its records, the Sledd Club now can reminisce about the many papers it has heard. These treatises cover many fields, and no major or minor subject of interest to our ministry has escaped attention. There have been "personality papers" dealing with Wyclif, Luther, Asbury, Cartwright, Milburn, and the Wesleys. There have been papers on the devotional life, such as "The Life of God in the Soul of Man"; "Worship: Its Meaning and Symbolism."

Theology has received much attention (such as) in papers entitled: "The Doctrine of Hell"; "Judgment and Redemption"; "The Problem of Evil"; "Theology—Potter or Clay?"

Church history has brought forth papers with these themes: "Antecedents of the Reformation"; "The Early Church Councils"; "The Apostolic Fathers."

Christian education has received consideration in titles that read: "Trends in the Philosophy of Christian Education"; "Administering the Program of Education in the Local Church"; "Religious Drama in Christian Education."

Practical pastoral problems have not been neglected, as these themes indicate: "The Larger Parish Plan"; "Ministering to Alcoholics and Their Families"; "Democracy in The Methodist Church"; "Ministerial Orders in The Methodist Church."

Contemporary national and world problems have been dealt with in treatises like these: "Roman Catholicism's Bid for America"; "Zionism and Problems Relating to It"; "The Church and United Nations"; "The

Bible and Race Relations"; "The Influence of Social Factors in Denominational Life." The Bible has inspired many titles, such as: "The History of the English Bible"; "The Christology of Paul"; "A Résumé of the Formation of the Canons"; "Priestly and Prophetic Schools in the Old Testament."

Evangelism and missions have been recurring themes in panel discussions and in papers. The Sledd Club pioneered in a joint preaching and visitation evangelism project in 1941. All members of the club were used in two charges served by members in charge-wide preaching and visitation.

The homiletic workshop has placed great emphasis on sermon making and preaching.

On occasion the club has been addressed by visiting speakers. One regular meeting was devoted to the church and peace, with Charles F. Boss, Jr., executive secretary of the Methodist Board of World Peace, as the leader and lecturer. Bishop Costen Harrell, then presiding over the Birmingham Area, gave a series of three lectures in 1945. The seminar was once timed to coincide with a series of lectures by Kirby Page in the church served by one of our members. Dumont Clarke, of Lord's Acre renowned, was a visiting speaker on one seminar program. The editor of a major daily newspaper addressed the club on the subject of "Christianity and the Political World."

There has never been a period when the club has navigated into the doldrums. It has grown steadily; its vitality has not flagged at any time. Its members number seminary graduates, college men, and men received into our conference by the three-fourths rule. There is no unanimity of theological or ethical viewpoint, and any man is free to express himself at any time without fear of being regarded as a fossil or a heretic.

From the variety of training there has resulted naturally an equally great variety of scholarship in the preparation and writing of papers. But nobody ever seems to mind if one member cannot turn out as good a discourse as another might. It is the fellowship that counts, and the discussions that follow the papers are rewarding indeed.

Two Days with a Congressman

By AUSTIN H. ARMITSTEAD

A letter to a congressman led to a personal acquaintance and a visit to Washington for the pastor of the Methodist Church of Center Moriches, N. Y. While the minister and the representative did not always find themselves in agreement on issues, each came to respect the other's views and vocation.

"DEAR Congressman ————:

"At the opening part of this session of Congress, I want you to know that as a minister in The Methodist Church and as an individual citizen I am interested in your work in Washington as a representative. In pastoral prayers given in the local church, you and others in government service will be remembered as you take on the responsibilities of representing the voters of this area.

"I do not know if you are a churchman or not. If you are, I hope you will take time off each week to spend at least an hour in some service of worship where you may receive strength to do the best possible work on behalf of yourself, your party, and the people you represent."

Perhaps many a minister has written to a United States senator or representative a letter similar to this one, but I am sure that many were not able to share the same experience I eventually had as a result of this letter and others that followed over the course of the months. There was more to the letter than mentioned above, but that will give you an idea of the approach made at the start.

Two days later a letter came back to me reading something like this:

"In all sincerity, I must say that your letter was especially appreciated. . . . Your letter came at an opportune moment, as it was the first I read after having attended what we call the Thursday breakfasts. These breakfasts are attended by members of Congress of both parties who are interested in spiritual matters, who believe that their actions in Congress can best be helped with divine guidance, and who seek such guidance at these informal laymen's meetings. Incidentally, I am a member of the ———— Episcopal Church."

Both of these letters were read to the members of the official board of the church. I felt compelled to remind the board that we had responsibilities to fulfil in seeing that a Christian witness was made in Washington on behalf of laymen as well as ministers. The reaction of the group was excellent and several suggestions were offered by individuals as to means of expressing our opinions on matters that called for a stand.

Over the course of the next two months several letters were exchanged by the congressman and myself concerning matters of interest. In many cases I differed with the position of the congressman but he at least wrote back to acknowledge my letters and usually remarked, "Yours was one of the few unselfish letters I have received since arriving in Washington." I could not quite understand what he meant but I found out later.

The biggest surprise came one day when I received a letter from him. I had asked him if it would be possible to see him some day when he was back in his congressional district but he went one step further, suggesting that I be his guest in Washington for a day or two within the next two or three weeks.

I accepted the invitation, arriving in Washington early one morning. I went to his office and found he was sitting in on hearings concerning the revisions of the Taft-Hartley law. His executive assistant called the congressman out for a moment to meet me. In the opening conversation, he suggested that I stay at his home and meet his family as well. He briefly told me of the schedule for the day.

The session of the Education and Labor Committee gave me insight into the work of this group as it listened to various men. One I heard testify

was Walter Reuther. At noon we ate lunch together at the House of Representatives dining room, sitting at a table next to General Van Fleet.

After the meal we returned to his office where we went through his mail. At last I was able to understand why he had referred to my letter as one of the few unselfish letters he had received from people. There must have been sixty letters from people asking the representative to "trace a boy's duffel bag," "help a man get a commission in the army," "build a bridge to help the people with yachts," "speak at the annual St. Patrick's parade," "help a man get discharged from the army," "aid the farmers," and with dozens of other requests. Of the sixty letters there did not seem to be more than five letters that were at all thoughtful. The next morning I found the caliber of letters was not any better.

A congressman has many other duties to carry out. He attended the roll call of the House and then left as the session was called off because of the death of a member the night before. We then traveled out to Walter Reed Hospital where he visited men in the hospital from his district, much as a minister would make his rounds at the hospital.

Later in the afternoon we returned to his office where we met people who had made appointments with him. The congressman asked each of the persons as they came in if they would mind having a Methodist minister in the office, explaining, "Mr. Armitstead is a student of government as well as a minister." This request was not denied by any of the visitors but sure cramped their styles. It was embarrassing to see the reasons these visitors had come to see him. Only one of seven visitors had anything of the slightest worth to talk about. Over an hour practically wasted.

That evening we drove out to his apartment where he left me with his wife and children. The congressman attended a congressmen's dinner.

During the dinner hour his wife and I talked about a number of things in
(Continued on page 48)

PRAYER FOLDER RE-ISSUED

EDITOR: May I inform you that the folder "How to Conduct a Successful Prayer Circle in the Home" has just been re-issued by the Des Moines Area Spiritual Preparation Committee for use in our . . . Spiritual Life Mission.

Reference was made to this folder in the November issue of THE PASTOR. As a result many requests were received which could not be granted because the folder was then out of print.

I will be glad to send a copy to anyone sending me a stamped, self-addressed envelope.

EVERETT H. STAATS, *Villisca, Iowa*

CALLS FOR DISCUSSION

EDITOR: I wish to amplify and supplement some of the points made by W. E. Slocum in the letter which appeared in the January issue of THE PASTOR [p. 30].

It appears that nothing short of a complete revision of the liturgical material in *The Methodist Hymnal* and the Book of Worship can achieve, not "perfection," but a minimum degree of usefulness.

Another example of what I consider an inappropriate rubric appears at the top of page 55 of the Book of Worship. Is it not the case that the people are already kneeling or seated with bowed heads? And why not eliminate the responsive readings from the services for Lent and Kingdome, thereby making it possible to use them for the entire season with the variable readings which appear in the hymnal?

The appearance of a Gospel and Epistle for Good Friday in the communion lectionary (on page 389 of the Book of Worship) raises the theological question of what significance Methodists attach to the crucifixion. Does the inclusion of these lessons mean that the editors of the book consider it proper to celebrate communion on that day? I am of the opinion that the editors have supplied us with the wrong answer to a knotty theological problem.

The Book of Worship represented a step forward, but its present form indicates that it is not the result of the kind of spirited discussion which is necessary to produce a book free of theological and liturgical errors. Moreover, it should be pointed out that such discussion, if ever initiated, must move beyond an effete aestheticism (probably the real reason Protestants are tending

toward the adoption of the historical forms and practices) to a theological consideration of the issues involved.

As for our having a ritual which presupposes a training which few men have, I suggest that discussion be initiated now in THE PASTOR as to what specific directions should be added to assist such men. In addition to those suggested by Mr. Slocum I suggest that a rubric be added to the communion ritual indicating those seasons of the church year in which the Gloria in Excelsis should be omitted.

We should also define specifically what we mean when we say that a deacon may "assist an elder in administering the Lord's Supper." It is probably true that a deacon assisting in a communion service in most Methodist churches is either not a real participant *qua* deacon, or he performs acts which make him too much of a participant. We might define clearly the extent of legitimate participation in our Discipline.

WILLIE WHITE, *Chicago, Ill.*

WANTS STORIES FOR BOOK

EDITOR: For a while I have had an idea for a book and have been encouraged to go ahead with it.

The thought occurred to some of us that many pastors have had some outstanding experience that would be of interest and help to other men. If some of your readers would write up one of such experiences and send them to me, I would compile them and submit the material to the Methodist Book Editor. If the material is accepted it would be published in a book with some such title as *Great Experiences in the Ministry*.

The stories must be *true, personal*, or of which *you have knowledge*. They should run from about five hundred to nine hundred words, be typewritten in good English, on one side of regular 8½ by 11 paper, and signed. We cannot promise to return any paper, hence any writer should keep a copy.

The stories must be *outstanding, unusual*. I cannot promise that they will be published. That will depend on the material and the judgment of the Book Editor. But if pastors have something to contribute out of their experience, here is an opportunity for a symposium on experiences.

We could use from twenty-six to fifty stories.

LAWRENCE F. GREEN, *Box 216, Lowell, Wis.*

NO CONTRADICTION

EDITOR: I have read with keen interest R. T. Lowman's letter, in "Your Right to Say It" [Feb., p. 27], relating to a previous article by William Goddard Sherman, "The Greatest Sinner of All" [Dec., p. 19].

Unless I have misunderstood Lowman, he has given foreknowledge and predestination synonymous meanings. He writes, "Absolute knowledge of what Judas would do is exactly the same as predestination." . . .

Predestination involves purpose and decree, while foreknowledge is bound up in God's omniscience, of knowing all things. God knows how events will turn out, but those events are not necessarily the will or purpose of God. . . .

The trouble is not so much our theories of inspiration as it is our inability to comprehend God as omniscient. And I find no trouble in reconciling the predictions of Jesus, based on his foreknowledge, and the free moral acts of Judas and Peter. There is not a contradiction, but a compatibility.

When you deny foreknowledge to Jesus, you deny omniscience. When you deny omniscience, you deny divinity; and when you deny his divinity, the whole concept of Jesus Christ as the Savior of man is lost.

DANIEL G. HIGGINS, JR., *Still Pond, Md.*

NOT PSYCHIATRISTS

EDITOR: One question plagued me as I read "The Counselor's Workshop" in the January 1954 issue. Are we preachers or are we psychiatrists? If the latter, why are we in the ministry? Little by little we seem to be falling under the baneful influence of redemption by psychology.

We all understand that psychology must be an element in dealing with human ailments, especially emotional and spiritual disturbances. The Gospels reveal how effectively Jesus used it, even though the word or profession, in the modern interpretation, had not yet been invented. But why should ministers be afraid to refer to the "fatherhood of God," and to "spiritualize"?

Why would the pastor reported in this issue [Jan., p. 20] have "erred into seminary-class-inspired sermonizing and theologizing" had he brought God into the conversation? If we are not spokesmen for God, and that only, then why are we his ministers? Jesus was never afraid to bring God into his dealings with his fellow men as "the most significant dynamic for redemptive pastoral counseling"—or am I being too naive . . . about this whole matter?

EARL C. FRYER, *Cohoes, N. Y.*

preview of methodism

National Family Week

Most of the Protestant churches observe National Family Week (May 2 to 9), working together through the National Council of Churches of Christ in America. In The Methodist Church, Children's Day also comes at the beginning of National Family Week. The planning for National Family Week is primarily in the hands of the pastor. Some pastors have a special committee to work with them on this week, while others use the sub-committee on the Christian family of the commission on education.

Children's Day, May 2. A special program for the observance of Children's Day is prepared annually by a department of the Board of Education. The program for this year is entitled, "Learning to Be Friends." Price 15 cents per copy, ten copies for one dollar, cash with order. This is a simply prepared service, suitable for use in either the church school or at the regular church session. The following daily program is recommended by the Board of Education:

Sunday, May 2.

9:30—Children's Day in the Church School. Use the special program, "Learning to Be Friends."

11:00—The pastor preaches on the theme "A Troubled World Needs Christian Families."

The Department of the Christian Family has prepared a new leaflet on the theme of National Family Week, "A Troubled World Needs Christian Families." This may be ordered for 20 cents a dozen, \$1.00 a hundred from the Service Department of the Board of Education.

Posters have been prepared for publicizing National Family Week. Price, 10 cents each, three for 25 cents. Small reproductions of the poster are now available for use as window cards. Send these home to place in the window on the Sunday the minister preaches on the theme. Price \$2.00 per hundred, 30¢ a dozen.

3:00-5:00—Meeting of parents and teachers by departments.

5:00-7:30—Sunday Evening Family Fellowship.

For suggestions for the program for this Sunday Evening Family Fellowship, order *Sourcebook for the Sunday Evening Fellowship* from the branch of The Methodist Publishing House which serves you.

7:30—Evening worship or a motion picture on family life followed by discussion on family worship.

Monday, May 3, Family-at-Home Night.

Tuesday, May 4. Plan for a discussion meeting for young people in preparation for marriage. A good book for background for the leader is *Before You Marry* by Sylvanus M. Duvall (Association Press, \$2.50). Paul Popenoe's book, *Marriage Is What You Make It* (Macmillan Co., \$3.00), will also be helpful.

Wednesday, May 5. Family Night at the Church. Suggestions for family activities will be found in *Sourcebook for the Sunday Evening Fellowship*.

Thursday, May 6, Interdenominational or Community Forum on Family Life.

Friday, May 7, Neighborhood Night.

Saturday, May 8. Preparation of the Sunday school lesson.

Sunday, May 9, Mother's Day.

9:30 Church school recognition of National Family Week. Send home the leaflet, "A Troubled World Needs Christian Families" if not used last week.

11:00 Family church service (Mother's Day). Sing hymns the children know.

5:30 Sunday Evening Family Fellowship.

7:30 Evening worship or a play depicting family problems.

Publicity

Send as much publicity as possible to your local papers. If you desire to use a television program during National Family Week, the Department of the Christian Family of the Board of Education will be glad to send you information and suggestions. The Upper Room will produce their regular radio series. This is available to local stations without charge.

Suggested Materials

Order the following from Service Department, Board of Education, Box 871, Nashville, Tennessee. Please send cash or check with order.

Poster for National Family Week,

10 cents each, three for 25 cents.

Window cards, 30 cents a dozen, \$2.00 a hundred.

Leaflet, "A Troubled World Needs Christian Families," \$1.00 a hundred, 20 cents a dozen.

Children's Day Program, "Learning to Be Friends," 15 cents each, 10 copies for \$1.00.

Order the following from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee.

The Upper Room.

Prayer Time. For families with young children. 50 cents each.

Poetry Time. For families with young children. 50 cents each.

Radio Programs. Free to local stations.

Order the following from The Methodist Publishing House.

The Christian Home, Methodism's unique magazine for parents.

(The following sound-filmstrips will help start discussion in your adult class or in a parents' group)

No Easy Answer

Three family problems for discussion.

Family on Trial

What two families taught about religion.

A Harvest From Holidays

How one family used special occasions.

Built Upon the Rock

Spiritual resources needed by the Christian family.

At Home with God

How one family conducts family worship.

A Family Affair (78 RPM)

Cartoon strip on whole life cycle.

Do You Know Your Adolescents? (78 RPM)

Four problems to stimulate discussion.

All of these filmstrips have a recorded dialogue, and unless otherwise noted are available in either 78 RPM or 33 1/3 long playing records. Rental \$2.50 each from The Methodist Publishing House which supplies your territory.

MEMBERSHIP LEAFLET

A new leaflet, *When My Child Joins the Church*, is available for distribution to the parents of the children preparing for church membership. It is a successor to the leaflet under the same title which was prepared a number of years ago and which has been out of print for the last three years. It has been rewritten because of a number of requests for such a leaflet from pastors.

The leaflet may be ordered from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee. Single copies, 10 cents; twelve copies, 50 cents; one hundred copies, \$3.00; cash with order.

REGISTRATION PROCEDURE

Three thousand delegates are expected to attend the National Conference on Family Life in Cleveland, October 8 to 10. Study groups have been at work preparing for the conference in eighty-one annual conferences. The results of their study will be sent to all delegates who register in advance.

Registration blanks may be secured from pastors, district superintendents, or from the conference board of education staff. When filled out they should be sent to the executive secretary of the annual conference board of education with the registration fee of five dollars each. Four fifths of the registration fees will be used as a travel pool.

Speakers announced for the Cleveland meeting include Bishop G. Bromley Oxnam, Norman Cousins, Editor of the *Saturday Review*; Mrs. Douglas Horton; Rabbi Abba Hillel Silver, Cleveland, Ohio; Marshall T. Steel, Dallas, Texas; George A. Warmer, Jr., Oakland, California, and Governor Frank J. Lausche of Ohio.

A feature of the program will be a panel on television in the home with Wilbur T. Blume, University of Southern California; Robert E. Goodrich, Jr. of "The Pastor" program; Evelyn M. Duvall, well-known writer and lecturer, and Judith Waller, Director of Public Affairs and Education, Central Division, National Broadcasting Company.

The work group consultants include Sylvanus M. Duvall, Mildred Morgan, David Mace, and George A. Warmer, Jr.

The chairman for the conference will be Bishop Hazen G. Werner of the Ohio Area.

CHILDREN'S DAY

By popular request, General Conference in 1952 authorized the observance of Children's Day and suggested the first Sunday in National Family Week as the date for the observance. In 1954 this date falls on May 2. The observance, as stated in the *Discipline*, is "for the purpose of emphasizing the responsibility of the Church for our children, the same to be observed without a church-wide offering."

The great increase in the child population of the United States during the last five years is creating an acute need in many Methodist churches for greatly expanded facilities for children. Literally, little children are being turned away because there is no room! A good observance of Children's Day may be the opportunity for calling this acute need to the attention

of the local church members and for starting some plans for improving the work of the church for the children who now come and for reaching those who do not come.

The Division of the Local Church of the General Board of Education has secured a program for the use of churches in observing Children's Day, 1954. It has been prepared by Dr. and Mrs. Lowell B. Hazzard and is called "Learning to Be Friends."

Copies may be ordered from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee, at 15 cents per copy, two copies for 25 cents, or ten copies for \$1.00, cash accompanying order.

SAMPLES AVAILABLE

For a limited time, complimentary copies of *Religion in Life*, Christian quarterly of opinion and discussion, will be sent to ministers or others requesting them.

This journal features symposiums and colloquy type presentations of theological problems of the contemporary Church. In the Autumn 1953 number, "The Communication of the Gospel to the Modern World" is discussed by Harold Bosley, Charles D. Kean, and Waymon Parsons. The Winter 1953-54 number features "Spirit, Son, and Father," with Henry P. Van Dusen, S. Paul Schilling, and Gilbert Kilpack participating in the discussion.

A copy of one of these issues of *Religion in Life* will be sent to anyone requesting it, as long as the present supply lasts. Write to Religion in Life, 810 Broadway, Nashville 2, Tenn.

TEMPERANCE SERMON AWARDS

Ministers of the United States are invited to preach special temperance sermons in 1954 in honor of the eightieth anniversary year of the Woman's Christian Temperance Union.

The United States has been divided into five regions, and two awards, one of \$100 and one of \$50, will be given for manuscripts judged best from churches exceeding 200 members. Duplicate awards are to be made for manuscripts from churches of less than 200 members. National awards, based on the same membership division, will be \$300, \$200, and \$100 for each division.

Complete details of the plan for temperance sermon awards, along with identification of the five regions and regional supervisors, may be obtained by writing to Sermon Manuscripts, National W.C.T.U., 1730 Chicago Ave., Evanston, Ill.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Mar. 4-5—Radio and Film Commission meets, First Methodist Church, Dallas, Tex.

Mar. 5—World Day of Prayer.

Mar. 17-22—Southeastern Jurisdiction Recreation Workshop, Leesburg, Fla.

Mar. 25—The Annunciation.

Mar. 26-28—Pittsburgh Conference Christian Witness Mission.

Mar. 28—One Great Hour of Sharing.

Apr. 4—Passion Sunday.

Apr. 6-7—Methodist Information National Staff meeting, New York, N. Y.

Apr. 8-9—National Religious Publicity Council annual meeting, New York, N. Y.

Apr. 11—Palm Sunday.

Apr. 11-17—Holy Week.

Apr. 15—Maundy Thursday.

Apr. 16—Good Friday.

Apr. 18—Easter.

Apr. 19—Meeting of the Council of Secretaries, Cincinnati, Ohio.

Apr. 19-23—Southwest Regional Camp Training Center, Palestine, Tex.

Apr. 20-24—General Board of Education annual meeting, Detroit, Mich.

Apr. 22-28—South Central Recreation Workshop, Norman, Okla.

Apr. 26-30—Seventh annual session of the Southwestern Audio-Visual Workshop, Southwestern University, Georgetown, Tex., sponsored by the National Council of Churches.

Apr. 26-30—Northeastern Regional Camp Training Center, Sky Lake, N. Y.

Apr. 26-30—Lay Leadership Conference, Schwenksville, Pa., sponsored by the committee on administration and leadership of the National Council of Churches.

Apr. 26-May 1—Council of Bishops meets, New York, N. Y.

Apr. 27-28—National meeting of the National Religion and Labor Foundation, Columbus, Ohio.

Apr. 27-May 7—Southeast Regional Camp Training Center, New Hope, N. C.

May 2—Children's Day.

May 2-9—National Family Week.

May 6-7—Board of Social and Economic Relations, Chicago, Ill.

May 9—Festival of the Christian Home (Mother's Day).

May 23—Rural Life Sunday.

May 25-28—Assembly of Woman's Society of Christian Service, Milwaukee, Wis.

May 27—Ascension Day.

May 31-June 4—Montana Camp Training Center, Luccock Park, near Livingston, Mont.

May 3-7—South Central Regional Camp Training Center, Mt. Ridge, Mo.

May 10-14—North Central Regional Camp Training Center, Lapeer, Mich.

The Fountain

CRITERION

The test of a man's conversion is whether he has enough Christianity to get it over to other people. . . .

—Samuel M. Shoemaker, in *How to Become a Christian* (Harper & Brothers)

BEYOND SCIENCE

Thanks to the science of nutrition, we know how to feed children so that they will grow tall and strong and their death rate will be extremely low. But this science has not taught us how to give them a robust nervous system, a balanced disposition, courage, moral sense and intelligence. nor how to protect them against mental degeneration. This problem concerns the future of millions of children. . . .

—Alexis Carrel, in *Reflections on Life* (Hawthorn Books)

WHEN THE FIRE DIES

There is a beautiful and accurate simile of Brunner's "The Church exists by missions, as fire exists by burning." When the fire dies it is no longer a church. It meets the fate that has overtaken Salem, Illinois, called "The town that became a museum." So there can be a church that becomes a museum. We can go on a conducted tour around it. There is the creed in a glass case; there are the records in a safe. There are the mummies, once alive. And there will be no communication.

—Halford E. Luccock, in *Communicating the Gospel* (Harper & Brothers)

ONLY ONE GOD

The Christ who will not worship Satan to gain the world's kingdoms is followed by Christians who will worship only Christ in unity with the Lord whom he serves. And this is intolerable to all defenders of society who are content that many gods should be worshipped if only Democracy or America or Germany or the Empire receives its due, religious homage.

—H. Richard Niebuhr, in *Christ and Culture* (Harper & Brothers)

ALL OR NONE

In [the] movement away from nationalism to universalism in men's understanding of God we have suggested for us the direction in which there remains not only ample room but desperate need for a growing faith. As we have come to recognize that God must be in control of all the world or none, so we must come to realize that if not all men are brothers we shall soon have no brothers at all. In short, as our faith in God has broken the bonds of petty nationalism, so must our faith in men. Our spiritual concepts must be at least as large as our political contacts. This means that the fact of man's physical oneness must be matched by evidences of our faith in man's spiritual oneness. Only thus shall we ever be able to wrench control of the atom out of the hands of Caesar and put it back into the hands of God.

—Everett Tilson, in *The Conscience of Culture* (National Methodist Student Movement)

CHOICE

Even an unpolitical theologian can see that our new American tribalists and witch-hunters have the Commies only as their secondary target. Their real aim is to wipe out the liberal movement in American life—liberalism in both parties—so that then we shall have to choose between imported communism or native fascism: a choice between the devil and a witch!

—Albert C. Outler, to the National Conference of the Methodist Student Movement

ASSAILED BY HIS PRESENCE

If I were standing on a mountain top or by the open sea assailed by all the winds of heaven and were asked: Why are you breathing? what should I say? I should say that I cannot but do so: my lungs are made to inhale this air of I die. This air and I are part of the complex pattern of life, each smallest part of which has its own essential place in the pattern.

When asked why I believe in God, I must make a like reply. I am assailed—my mind, my soul, whatever you like to call the essential me—at all points inescapably by the Creator. I see Him in the movement of the spheres; I see Him in the amusing efficiency of the hind legs of a honey bee; I see Him in the lives of men and in history. I feel His presence, on rare occasions so palpable as to be like a hand laid on the shoulder and a word spoken in the ear. I know that I am made to live by His life and to be a part of his mighty pattern.

—Lilian McDonald, in *It's My Belief* (Epworth Press)

HIGH COST OF BOREDOM

America is said to have the highest per capita boredom of any spot on earth! We know that because we have the greatest variety and greatest number of artificial amusements of any country. People have become so empty that they can't even entertain themselves. They have to pay other people to amuse them, to make them laugh, to try to make them feel warm and happy and comfortable for a few minutes, to try to lose that awful, frightening, hollow feeling—that terrible, dreaded feeling of being lost and alone.

—Billy Graham, in *Peace with God* (Doubleday & Co.)

GONE TO SEED?

Colored slides of beautiful flowers were being shown at a fellowship church gathering. These flowers had grown on the surrounding grounds of a family represented that evening. None aside from this family knew the name of an odd shaped flower projected on the screen. "That," said the lady after many guesses had been made, "is a Jack-in-the-Pulpit gone to seed."

Could this be a timely commentary about many of the preachers in the pulpits today who might have blossomed at one time with homiletical brilliance, enthusiasm, and conviction but have since allowed the inevitable seasons of routine, trivialities, and meetings usurp their creative thought and put them to seed? Or could it be possible that many preachers have gone to seed without ever having blossomed?

—Royal J. Synwolt, Jr., Coloma, Mich.

SINGLE FILE

Creeds by their very nature and function are the signs and tokens of a faraway God. They witness to the spiritual poverty of the Church that uses them. But the way is broad and many travel it. Narrow is the way that leads to life, because we have to travel it single file. The Christian community is a real fellowship, but we can never enter it except one by one and we can never maintain it except through the constant use of the closet with the shut door.

—Nels F. S. Ferré, in *The Sun and the Umbrella*
(Harper & Brothers)

NECESSITY OF HOPE

The idea that man can and will be heroic and noble and good in a universe that is futile and worthless is the psychology of the maniac in his deepest dye. It misses completely the genius of life's bedrock motivations. *Man will not struggle and sacrifice and fight to reach a destiny of stupid nonsense.* A state project in New England called for the destruction of a town. The people were given a year in which to move. The process of dilapidation set in at once. Roofs went without repair. Broken windows were not fixed. Hedges went uncut. Lawns were unmowed. *Interest in today disappears when there is no hope in tomorrow.*

—H. H. Lippincott in "Stace—Revealing Admissions"
(*The Personalist*)

LOST BATTLES

During two thousand years the ecclesiastical mind in general has tended to be particularly unfortunate in its handling of historical data; for it has cherished more legends than anybody else, has believed them longer than anybody else, and has attempted to maintain them by force when all argument in their favour has lost its efficacy.

—Herbert Butterfield, in *Christianity, Diplomacy and War*
(Abingdon Press)

NOT TO BE TRUSTED

Greater safety is assured for our nation if we seek to conserve the basic freedoms. History tells us that we cannot trust demagogues either to protect our liberties or conserve our wealth. Invariably the pattern they follow is take away first the basic freedoms, such as speech, press and assembly, then confiscate the wealth.

—John O. Gross, to the National Conference of the Methodist Student Movement

NOTHING WITHHELD

If a person is a Christian he is Christ's steward. This means that he conducts all his material affairs for the glory of God through the service of mankind. Not alone his giving, but also his acquisition, ownership and use of money and things will be offered as spiritual service. Not a dollar of his nor a thing he owns will be withheld, and no department of his material affairs will be immune to the scrutiny of Christian conscience. All his material affairs will be conducted for the glory of God through the service of mankind.

—Dwight E. Stevenson, in *Faith Takes a Name*
(Harper & Brothers)

THE FOOL IS WORSE

Folly is a more dangerous enemy to the good than malice. You can protest against malice, you can unmask it or prevent it by force. Malice always contains the seeds of its own destruction, for it always makes men uncomfortable, if

nothing worse. There is no defence against folly. Neither protests nor force are of any avail against it, and it is never amenable to reason. If facts contradict personal prejudices, there is no need to believe them, and if they are undeniable, they can simply be pushed aside as exceptions. Thus the fool, as compared with the scoundrel, is invariably self-complacent. And he can easily become dangerous, for it does not take much to make him aggressive. Hence folly requires much more cautious handling than malice. We shall never again try to reason with the fool, for it is both useless and dangerous.

—Dietrich Bonhoeffer, in *Prisoner for God*
(Macmillan Co.)

WHERE THE DREAM LIVES

As long as a man has a dream in his heart, he cannot lose the significance of living. It is a part of the pretensions of modern life to traffic in what is generally called "realism." There is much insistence upon being practical, down to earth. Such things as dreams are wont to be regarded as romantic or as a badge of immaturity, or as escape hatches for the human spirit. When such a mood or attitude is carefully scrutinized, it is found to be made up largely of pretensions, in short, of bluff. Men cannot continue long to live if the dream in the heart has perished. It is then that they stop hoping, stop looking, and the last embers of their anticipations fade away.

—Howard Thurman, in *Meditations of the Heart*
(Harper & Brothers)

BEGINNING OF SAINTLINESS

It is a paradox that the highest and most spiritual view of life which is available to man—and the one which carries human beings to the most elevated and rarefied realms of experience—is one which starts with the assertion of universal human sinfulness. The very ladder which has carried men to those exalted spheres and regions of light has an end which rests in the mundane realm on the primary recognition of this fact. The finest examples of human sainthood and the finest blossomings of human personality seem to emerge out of an initial abasement of the human being before this very truth.

—Herbert Butterfield, in *Christianity, Diplomacy and War*
(Abingdon Press)

STORMS

It has been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth serene and changeless beauty.

We are prone to lament that the world is not better. Yet the fact that it is full of trouble affords us our only chance to spend our hearts. And it is not in times and places of peace that we find our heroes and heroines; not in ballrooms and on bathing beaches, but in the places of danger and darkness, in frontline trenches, there valor is found, there where men fight and die—heroes with their heads beaten in and the blood running out of their eyes. A time of prosperity is a dangerous time; the soul loafs and grows fat. Times of storms and peril are the ones that show what we are made of. Loss and grief are always life's summonses to us to be great.

—Archibald Rutledge, in *Beauty in The Heart*
(Fleming H. Revell Co.)

Recent Books on Pastoral Care

A Review by CARROLL A. WISE

FALL is nature's season for the harvest, and it seems to have been something of the same with the book publishers. The multiplicity of volumes offers both an opportunity and a problem for the pastor who takes his reading seriously. Here we shall endeavor to discuss each book in a way that will help our readers decide which fit into their present needs.

There were two books in the fall offerings aimed specifically at the pastor. One of these is the product of a group of authors who have collaborated in a study over several years. It is *The Church and Mental Health*, edited by Paul B. Maves. Here psychiatrists, theologians, pastors, and teachers share their insights into the role of the church and the pastor in helping persons become mentally healthy.

Typical are sections that seek to clarify the meaning of health from the medical and the Christian points of view, a section on Christian fellowship in relation to mental health, one on preaching and mental health, another on worship and mental health, and a section dealing with the influence of the church program on mental health.

There is no other book which attempts to focus the work of the pastor so specifically on the problem of mental health. The fact that it is such a well-integrated volume in spite of its numerous authors is a tribute to the fine work of the editor. It is a volume which will serve as a fine introduction to the pastor who knows little of the field and it will bring new insights and enlarged horizons to the pastor who is well acquainted with the field. It is to be recommended highly for serious study.

Likewise aimed directly at the pastor is Paul Johnson's *Psychology of Pastoral Care*. This book attempts to cover a wide range of interests such as pastoral relationships, responsive counseling, confession, marriage counseling, work with the family, the ministry of healing, and others. Throughout there is an attempt to keep the discussion within the framework of Christian the-



ology, but also to utilize the findings of psychology. An extensive bibliography makes it possible for the reader to follow up on points of special interest. This book is a definite contribution to a growing literature in the field of pastoral care.

Obviously the human race has not solved the problem of sex. So studies continue to be made with the hope of throwing more light on an area that has been surrounded by too much darkness. For the past few years the word "Kinsey" has become almost synonymous with sex, and now he and his co-workers have produced their second volume of research, *Sexual Behavior in the Human Female*.

The first thing to remember in reading this book is that it is concerned with sexual behavior in terms of specific acts. It is not concerned, nor can it be, with the meaning of that behavior either psychologically or religiously. The methods used in getting this material and compiling it are such that the authors could not arrive at any real understanding of the meaning of their facts.

The second thing is that it reveals nothing which psychiatrists and others dealing with human problems have not

already known, except it puts its findings in terms of statistical quantities. Some of these figures may be shocking to persons who are unfamiliar with the sexual aspects of human life, but they need to be known.

A third thing is that statistics which give averages do not give norms. Norms are the result of an understanding of motivation, meaning, and consequences. On the basis of Kinsey's methods a neurotic sexual attitude that is frequent in a given culture could be accepted as a norm. This carries us to the final observation, that human sex behavior is never just sex behavior; it is the act of a person and its meaning can be understood only in relation to that person. Thus intercourse may be the expression of love in one person but hostility in another. Or love making may be an attempt to allay anxiety or it may be the expression of genuine affection.

Kinsey's methods cannot reveal these deeper meanings of any sexual act. To point out the limitations of such a study is not to discount its value as a factual statement of behavior. And pastors need to know how people live when they are not in church.

Close on the heels of Kinsey comes what might be called a "pre-digested Kinsey." It is *Sex Ethics and the Kinsey Reports* by Seward Hiltner. Here is an attempt to summarize the findings of the two Kinsey books, and to give a critical evaluation in the light of a Christian view of sex. This reviewer has two prejudices against a book like this. First, it appeared so soon after Kinsey's second work that one wonders if sufficient time was allowed for adequate appraisal; and second, the pastor had better read Kinsey for himself. The pastor is too easily a victim of predigested stuff emanating from publishing houses! But Kinsey does need to be seen from a Christian perspective also.

Nor are we through! A book which the publishers say gives the "why and wherefore" of the facts which Kinsey reports is *Female Sexuality* by Marie Bonaparte, a French psychoanalyst. In

her interpretation, this author follows closely to Freud's biological orientation, although she recognizes authors with a more cultural orientation. The book is rather technical and would be helpful only to pastors with some background in psychoanalytic theory.

Every quarter we have books dealing with some aspect of the family. Elton and Pauline Trueblood write *The Recovery of Family Life*. They are convinced, with many others, that something needs to be done to reverse the trend of one divorce in four marriages. Mrs. Trueblood contributes a fine chapter on the vocation of married women. Unfortunately, it will take more than a chapter to convince some women that marriage can be a creative vocation.

A delightfully written book, very refreshing after a day spent reading technical works, is James Lee Ellenwood's *One Generation After Another*. Here is some beautiful homespun philosophy on the training of parents and children, and with a deep Christian emphasis.

A Lutheran pastor gives us an interesting little volume. It is *For Fathers Only* by Earl S. Rudisill. Here is an attempt to interpret to the father his role in the rearing of his children. Some fathers might get a new idea out of this book, so it could be dangerous!

For both fathers and mothers is Clarence G. Moser's *Understanding Boys*. This book not only reveals a knowledge of developmental psychology, but also a long experience with boys. A pastor looking for some new books for a parent's library might well consider these last four mentioned books.

Several books on the more technical side remain to be mentioned. *Affective Disorders*, edited by Phyllis Greenacre, is a discussion of the psychoanalytic understanding of depressed persons. The pastor, who has sufficient background to understand its moderately technical vocabulary, could gain some insight from this book about the complicated psychological processes which underlie depressions and why they are so difficult to cure.

Explorations in Psychoanalysis, edited by Robert Lindner, is a collection of essays in honor of a pioneer analyst, Theodor Reik. It covers a rather wide range of topics from love and marriage to symbolism and art and schizophrenia, some of which would appeal to one reader and some to another. I particularly found the article on "The Reader and the Writer" helpful.

Pastors who have an interest in the problem of schizophrenia may find some understanding in *Maternal Dependency and Schizophrenia*, by Joseph Abrahams

and Edith Varon. This is a study of the relationships of a group of young women patients and their mothers in a group therapeutic process. Among the insights found here is that the dependency of the mothers on the daughters was a real factor in the perpetuation of the daughter's illness. Mental hospital chaplains would find this book of value.

Suffering and loss may be used creatively, and may develop depth and richness of spirit. So a mother who suffered the loss of her five-year-old daughter gives us *Of Such Is the Kingdom*, a collection of poems and prayers of comfort to those who have lost a child.

In conclusion, there is much wisdom to be found in books and we encourage serious reading, but the helpful pastor also learns how to read the lives of his people and more important, how to help his people to read the meaning of their own lives!

Books Reviewed

THE CHURCH AND MENTAL HEALTH, edited by Paul B. Maves. Charles Scribner's Sons, 303 pp., \$4.00

PSYCHOLOGY OF PASTORAL CARE, by Paul E. Johnson. Abingdon Press, 362 pp., \$4.75

SEXUAL BEHAVIOR IN THE HUMAN FEMALE, by Alfred C. Kinsey, et al. W. B. Saunders Co., 842 pp., \$8.00

SEX ETHICS AND THE KINSEY REPORTS, by Seward Hiltner. Association Press, 238 pp., \$3.00

FEMALE SEXUALITY, by Marie Bonaparte. International Universities Press, 225 pp., \$4.50

THE RECOVERY OF FAMILY LIFE, by Elton and Pauline Trueblood. Harper & Brothers, 127 pp., \$1.50

ONE GENERATION AFTER ANOTHER, by James Lee Ellenwood. Charles Scribner's Sons, 182 pp., \$3.00

FOR FATHERS ONLY, by Earl S. Rudisill. Muhlenberg Press, 168 pp., \$1.75

UNDERSTANDING BOYS, by Clarence G. Moser. Association Press, 190 pp., \$2.50

AFFECTIVE DISORDERS, edited by Phyllis Greenacre. International Universities Press, 212 pp., \$3.00

EXPLORATIONS IN PSYCHOANALYSIS (A Tribute to the Work of Theodor Reik), edited by Robert M. Lindner. Julian Press, 308 pp., \$7.50

MATERNAL DEPENDENCY AND SCHIZOPHRENIA, by Joseph Abrahams and Edith Varon. International Universities Press, 240 pp., \$4.00

OF SUCH IS THE KINGDOM, by Leila Tremaine Ammerman. Abingdon Press, 32 pp., 75 cents

A Publishing Event!



HALFORD E. LUCCOCK'S

**Lyman Beecher Lectures
for 1953**

COMMUNICATING THE GOSPEL

"Here it is—the book most eagerly awaited by the preachers of America that will be published in many a moon. It is Halford Luccock at his best, and that means there is no better.

"There are three things which have impressed me the most about these lectures. First, there is the style. The second thing is the sound theology and doctrine which undergirds each chapter. The third impression is the prophetic note which does not get lost in generalities.

"All of this adds up to one clear conclusion, namely: No man should miss this book even if he has to borrow from the chairman of his finance committee."
—BISHOP GERALD KENNEDY
\$2.50

at your Methodist bookstore

HARPER & BROTHERS
New York 16, N. Y.

Whither Europe?

A Review by D. F. FLEMING

THOUGH the problems of Asia seem more acute, the most important political issue in the world continues to be the future of Europe. It was over eastern Europe that the cold war began.

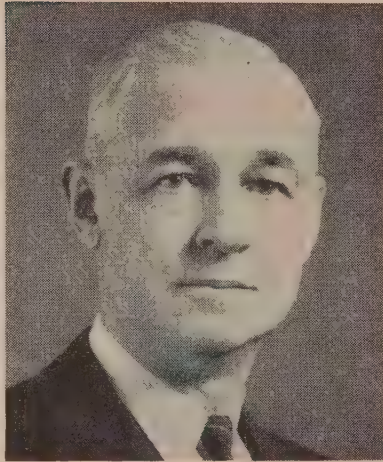
Whether Eastern Europe can be liberated, or detached from the communist orbit, is still a live question in millions of American minds, but Western Europe continues to be the most urgent zone of decision.

Here the struggle centers on Germany. Shall she be merged into the proposed European Defense Community, with France, Italy and the three small Benelux countries, as we demand? Or shall she be reunified and neutralized in some form, as the Soviets appear to desire?

These questions are crucial, since all our hopes of recovering Eastern Europe are tied up in welding a united Germany into Western Europe, then detaching first Czechoslovakia and afterwards other Eastern European states from Soviet control. Conversely Russia's diminishing hopes of controlling Germany, and thus Europe, depend on maintaining an independent Germany, one not powerful enough to invade the East again, but with which business can be done.

Two recent books from able and independent minds provide essential information for evaluating this struggle. One is by James P. Warburg, the former New York banker who is our leading student of Germany in post-war world politics. He is the author of *Germany, Bridge or Battleground*, published in 1947 (out of print), in which he forecast the dangerous German dilemma that now grips us. His current book, *Germany, Key to Peace*, brings the story down to mid-1953.

Theodore H. White established himself as both an intelligent and courageous reporter in his *Thunder Out of China* (Annalee Jacoby, co-author, William Sloane Associates, \$3.50). His new book is the current best seller *Fire in the Ashes*. (See list.)



These books complement each other remarkably. In his record of the entire struggle over Germany since 1945, Warburg finds that in the first year it was France, not Russia, which prevented the operation of four-power government in Germany. Then the need of Americans and British to get their deficit zones going led to the creation of Bizonia in early 1948, which the Russians tried to block by the Berlin blockade. When it failed West Germany was matched by an East German state.

This conflict led to the restoration of the old forces which had controlled Germany before Hitler, in ownership of the vital Ruhr industries and in control of the Bonn government. It enabled the astute Adenauer to maneuver his government up into a position of near equality with the others and led to the American demand for the armament of West Germany, in September, 1950, which precipitated the French plan for military marriage with Germany in EDC, putting the military cart before the horse of political union and advancing the near certainty that Germany would dominate EDC, even before the union of West and East Germany which must come about.

Warburg's Plan for Germany

Unless we come to agreement with Russia about Germany, Warburg believes that the Soviets can seduce her with the return of eastern lands and offers of great trade, to prevent which he proposes a settlement that would return to Germany most of the farm lands she lost to Poland, but not industrial Upper Silesia or East Prussia. He would return the Russian half of East Prussia to Poland. The issue of Germany's status would be handled by keeping her neutralized and disarmed for a short term of years, pending general disarmament.

This plan, for which Warburg has been working since 1946, would probably result in an armed, united Germany as a member of the Western coalition, but one which would have great incentives to act as a bridge instead of a battleground. Believing that we cannot impose unconditional surrender upon Russia in Germany, he pleads for a settlement which will prevent Germany from becoming a menace to any of her neighbors, including the Russians and the paralyzed French.

Germany, Key to Peace is packed with information which points toward the failure of our effort to organize a little Europe in the midst of a half-Europe, the parts of which are much more closely integrated with Africa, Asia, and the Middle East than they are with each other. Warburg's reasoning is keen and arresting. No one who hopes to understand the key issue in our world politics can afford to miss this book.

It also contains a disturbing record of the way in which Secretary of State Acheson relentlessly enforced his policy upon our ever more reluctant allies, and at the same time led the American Congress and people one blind step at a time from support of the defensive NATO treaty to: (1) money for military aid, with a "clear and absolute" pledge not to send American troops;



Gold Stamping FREE
On orders of 50 or more
Received before Easter

THE METHODIST HYMNAL

Order extra copies of the official hymnal of The Methodist Church NOW and have your church's name gold-stamped on the covers FREE! Contains 564 great songs, 80 pages of responsive readings, the official revised Ritual, orders of worship, ancient hymns and canticles, music for the Holy Communion, Doxologies, etc. Bound in dark blue cloth, title stamped in gold on cover and spine. Extended payments may be arranged on quantity orders. Round notes only.

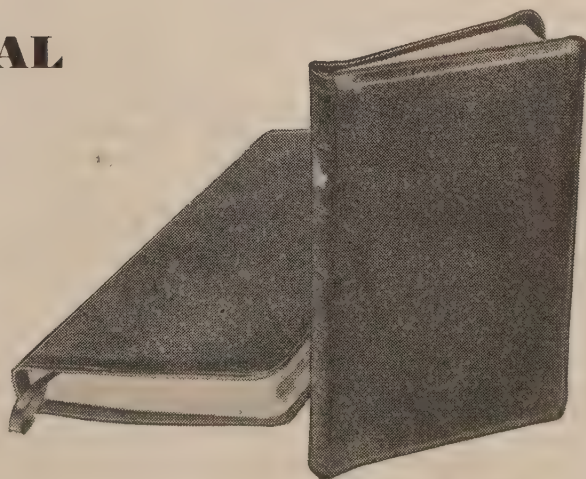
AP-703 **postpaid, each, \$1.80**
 5 or more **each, Shpg. wt., 1 lb. 12½ ozs.**
transportation extra, each, \$1.65

A BIBLE TO MATCH YOUR HYMNAL

Here's a fine Concordance Bible and Methodist Hymnal in matching leather bindings. The Hymnal is printed on Thintext paper. The Bible is printed in large, self-pronouncing type on India paper, and contains 118-page Concordance, center column references, 16 colored maps, calendar, family record. Both Bible and Hymnal are bound in genuine morocco leather, silk-sewed, with gold-over-red edges, gold-stamping. Ribbon place marker in each.

AP-460. Hymnal **postpaid, \$14.50**
CW-4690X. Bible **postpaid \$14.00**

Add state sales tax, if necessary—none on interstate orders



The Methodist Publishing House

Please order from House serving you

Baltimore 3
 Detroit 1
 Pittsburgh 30

Chicago 11
 Kansas City 6
 Portland 5

Cincinnati 2
 Nashville 2
 Richmond 16

Dallas 1
 New York 11
 San Francisco 2

When in Atlanta or Boston, stop in our **COKEBURY BOOK STORES:**
 In Atlanta, 72 Broad St., N. W. • In Boston, 577 Boylston St.



(2) a commitment to defend western Europe in central Germany, which involved sending additional American divisions; (3) a demand for German rearmament, which was firmly disavowed in all the earlier stages.

NATO'S Build-up in Germany

White is more inclined to think that this Truman-Acheson policy has succeeded. He is impressed with the military build-up of the West in Germany, now numbering 500,000 heavily armed men to Russia's 300,000. He admits that air power is still weak, that the NATO forces must be organized politically, that room for maneuver and flexibility in the field is lacking, and that after holding the Rhine for sixty days, SHAPE, our NATO command, "would run out of fuel, ammunition, guns and troops."

Thus far SHAPE has been built for defense only, "not geared for attack," though after the 1953 riots in East Germany he feels that "for the first time SHAPE can consider defensive strategy in terms of a forward counter-offensive, with support ready and available behind the enemy's lines"—in other words, offensive strategy.

It is by the weight of this kind of pressure that both Bonn and Washington expect to unify Germany, and Europe. As White puts it, our goal is "to swing the communities-in-between firmly to our side and then, ultimately, go on to divide the adversary's community from within and leave him isolated."

No Soviet Reply

Will the Soviet orbit in Europe yield to this attack? So far the Russians have not reacted to the Western build-up. White says that "the Russians have not budged." They have exactly the same number of divisions in East Germany which they had in 1948—twenty-two. These twenty-two divisions now have better arms, runways, and much better communications with Russia. The Soviets have also concentrated on arming their satellites in eastern Europe, "but basically the Soviets have stood pat."

These statements of fact, which will surprise most of us, lead White to reflect that "it is questionable, looking back, that the Red Army's garrisons were ever deployed for attack at a preconceived date. It is more likely that they represented an insurance policy."

This reflection raises sharply the question whether the cold war itself, with all its panic, hysteria, and internal witch hunting, has been necessary. Yet apparently we must continue to believe

in the dogma of Russian world conquest, for White goes on to ask what Russia's future purpose is? Is it to upset the economy of the Western world, as the French believe, or "to build and build and build simply to erect a military machine that can crush freedom with one blow, as the Americans hold?"

Marshall Plan Stalemate

One of White's most interesting chapters is on the Marshall Plan. It was essential to save Europe. It did not fail, nor did it succeed. It rebuilt West Europe's industries and communications, but it did not reform the dangerous social structure which condemns millions of French workers to mere existence in wretched old homes. On the contrary, our billions were poured in at the top everywhere, filling the coffers of the cartels and the wealthy. When we had finally discovered that native communism was not being lessened, the Marshall funds began to run out and the Korean War turned all grants into military, Mutual Security channels. Thus the dollar gap still exists and communism persists unabated in France and Italy, while new fortunes mushroom in Germany.

White has illuminating chapters on the mystery of France; on the miracle of German recovery, with its restoration of "the Kaiser's Germany of order and established authority"; and on the socialist revolution in England, "one of the most amazing and deep-flowing revolutions in the history of man"—one which "developed from the obscurity of comparative standards into a grisly, stinking, visible thing in the streets of England." Three vivid chapters about individuals illustrate, by case histories, the drama of post-war events in those three countries.

Both *Fire in the Ashes* and *Germany, Key to Peace* reveal the outlines of the cold war. Either is rewarding, and read together they give an excellent basis for judging policies and foreseeing developments in Europe.

Compromise Indicated

Unusual ability to gather the facts and look ahead has been demonstrated repeatedly by Ernest T. Weir, one of our leading steel-makers. In a recent pamphlet (listed below) he reports from careful investigation in Europe that the Europeans "believe that Russia would not engage in war unless actually attacked, or unless the people could be convinced that attack was unavoidable."

Knowing that the Iron Curtain could not be removed without war, and that their homes would be the battleground

if the attempt were made, Weir found the Europeans ready for compromise, and he warned that unless we understand the world stalemate which has developed "the United States will become a leader without followers." Amazed "that there are some people who actually seem afraid of peace," he cautioned that we cannot "go it alone," that we must treat our allies as partners, and that we should do our part to negotiate with Russia.

Simultaneously, the international bulletin of the European Movement carried an address by former Belgian Premier Spaak in which he asked why the Russians should make war on us while we are strong when they are certain we will fall into decay? Social evolution was also proceeding behind the Iron Curtain. Believing in EDC., he urged it as the best guarantee against German revenge and argued for a demilitarized zone on each side of the eastern frontier of Germany.

Currently also the bulletin of the National Committee for a Free Europe, which works for the liberation of eastern Europe, contains a significant article about the "new course" behind the Iron Curtain, which is summarized as greater concessions to the farmers, less investment in heavy industry and more in consumers' goods, price cuts "and a general easing of political tension." This would seem to add up to stress upon ploughshares instead of swords, though the article ends with the admonition that the new course "perhaps poses an even greater long-run threat to the free world than Stalin's rigid intransigence at its zenith ever did."

The Real Revolution

Two recent War College addresses by Warburg pointed out that the worldwide demand for "relief from hunger, pestilence and oppression" is "not a product of communist conspiracy but of the material progress of Western civilization," and that "the white man of the West must henceforth ally himself with that revolution as its friend or else perish."

We cannot continue as "the most powerful champion of the old order rather than as the friendly guide to the new." We have been proceeding on the false assumption "that the primary danger to western Europe was military rather than political and economic," that all the world's troubles are due, in Truman's famous phrase, to "one nation and one nation alone."

This delusion has given us an anti-communist mania at home, and the

measures taken to counter our fears are "far more deadly to a free society than anything the communist fifth column could hope to accomplish." Our biggest task, says Warburg, lies here at home." What we *are*, rather than what we say or do, will determine our influence in the world. Leadership by example is still the most effective form of leadership, more powerful than persuasion and more potent than even the most skillful use of power."

The Power of Example

These two sentences seem to me to reveal our chief difficulty. For six years we have been trying to hammer western Europe into a great shield, or spearhead, for our defense. Yet all the while we have been convincing the world increasingly that we do not believe in freedom, until finally we have officially tried to put a taint of Red treason upon an ex-president who had spent the same six years doggedly trying to "contain" communism in every part of the world.

Surely it should be evident by now that we cannot defend freedom abroad with any amounts of force, money, and pressure, while we fail to practice it at home, full strength, unrestricted and unafraid. Nor can we win friends and allies by yielding to fear and hate. Tolerance and understanding, sympathy and co-operation are much more likely to draw men unto us, even though the possession of armaments in a divided world is essential.

With the cold war visibly abating, it is imperative that the division of Germany shall not end in a vaster Korea, one which would engulf Western civilization in atomic desolation.

Bibliography

GERMANY, KEY TO PEACE, by James P. Warburg. Harvard University Press, 344 pp., \$4.75

FIRE IN THE ASHES (EUROPE IN MID-CENTURY), by Theodore H. White. William Sloane Associates, 405 pp., \$5.00
"Notes on the Foreign Situation," by Ernest T. Weir. 21 pp., copies supplied on request from 2800 Grant Bldg., Pittsburgh 19, Pa.

EUROPE TODAY AND TOMORROW (October, 1953). The European Union Movement, 25 rue de Spa, Brussels, Belgium.

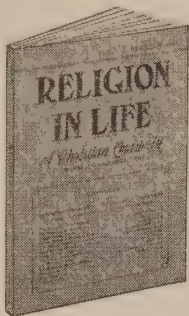
NEWS FROM BEHIND THE IRON CURTAIN (December, 1953). National Committee for a Free Europe, 100 West 57th Street, New York 19, N. Y.

PROBLEMS OF UNITED STATES POLICY, by James P. Warburg. Current Affairs Press, 25 Vanderbilt Avenue, New York, N. Y., 48 pp., \$1.00

It's as stimulating as spring . . .
the fare you'll find in . . .

Religion in Life

A CHRISTIAN QUARTERLY OF OPINION AND DISCUSSION



What are the real issues and differences today between Catholics and Protestants? What is religion's place and fate in our "one world"?

The Spring issue of *RELIGION IN LIFE*—and every issue of this distinctive 160-page quarterly—brings you the best thinking on the most important ideas, movements, and personalities in the field of religion today. The well-written, comprehensive articles are especially designed to give you an overall view of contemporary Christianity. Also, you'll find *RELIGION IN LIFE*'s discerning evaluation of significant new books helpful and informative.

SPRING ISSUE NOW READY

The Contents

Issues Between Catholics and Protestants at Midcentury
GEORGE H. WILLIAMS, WALDO BEACH, H. RICHARD NIEBUHR

The Place of Christology in Contemporary Protestantism

MARIA F. SULZBACH

Christ's Call to Unity and Mission EUGENE L. SMITH

Religion in One World EDWIN T. SETTLE

King Arthur in Connecticut DANIEL C. TUTTLE

The Middle Kingdom KERMIT EBY

New Agreements in Theology L. HAROLD DEWOLF

The Little Flowers of John Wesley RICHARD M. CAMERON

The Paradox of Christian Leadership NOLAN B. HARMON

The Old Evangelicalism and the New WILLIS B. GLOVER

Book Reviews

FREE—If you would like a *sample* copy of *RELIGION IN LIFE*, a post card marked "Send free copy" and sent to the address below, will bring you a copy of the WINTER 1953-54 issue.

RELIGION IN LIFE, 810 Broadway, Nashville 2, Tennessee

Please enter my subscription to *RELIGION IN LIFE* for _____ years, at \$4 per year, beginning with the Spring 1954 issue. (Postage free in the United States and its Possessions; to Canada, 18c per year additional; to foreign countries, 30c per year additional.)

Name _____

Address _____

City _____ Zone _____

State _____ Enclosed \$ _____

Published by ABINGDON PRESS

Veiled Cross

GOD HIDDEN AND REVEALED, by
John Dillenberger. Muhlenberg Press,
193 pp., \$2.50

Professor Dillenberger's book is a piece of vigorous, historically informed, highly intelligent theological writing. He has addressed himself to the central problem of theology: "In the cross Christians see the light of revelation which makes life meaningful. . . . The 'why' of the cross nevertheless remains the greatest mystery and silently suggests that God is most hidden at the moment of fullest disclosure."

The thesis of the volume is that nothing less than this problem forms the fundamental issue between liberalism and the so-called neo-orthodoxy. In presenting it, the author has given us a profound miniature history of Protestant thought in the period from Ritschl to Barth.

The method is to confront major figures of the era—Ritschl and Harnack, Holl and Kattenbusch, Heim and Otto, Brunner and Barth, and many others—with Luther's doctrine of the hiddenness of God, and to use their interpretation of Luther as a clue to their total theological position. This proves to be a penetrating analytical device, and moreover makes the book both a study of Luther and a valuable compendium of his influence on theology during the past one hundred years.

The past century, according to Dillenberger, shows a development in which the hiddenness of God, having been treated by Ritschl as the merely unknown or not-yet-known, is taken gradually into the center of revelation. It is finally seen to stand for the depth and freedom of the God of love, who is never self-evident, and can never be put at man's disposal in rational-moral categories.

The development through Luther studies is taken over and improved upon by Barth, who insists that in Christ alone is God's true hiddenness revealed, both as mercy and wrath. Thus, the independence of theology is established against the ethical and philosophical dicta that had ruled it since the Enlightenment.

But the author goes on to reject Barth's devastating "No!" to philosophy and religion at large. He calls for a new positive relation to world religions and

to the philosophical currents of our time, not by a retreat in the direction of either liberalism or orthodoxy, but by a relationship established *beyond* Barth and Brunner. This, he feels, would be safeguarded by a right understanding of God's revealed-hiddenness as Luther's thought, despite some scholastic aspects, was subject finally to his *theologia crucis*.

This reviewer has some reservations about the success of Dillenberger's effort to have all of Barth and yet relate to all that Barth rejects. But the attempt is a brilliant one and the direction is certainly right. It offers new and important historical and systematic work that no one interested in theology should miss. The author is associate professor of religion at Columbia University.—**Edward A. Dowey, Jr.**

Danger in Tolerance

HUNTED HERETIC (*The Life and Death of Michael Servetus*), by Roland Bainton. Beacon Press, 270 pp., \$3.75

"In this our day, religious liberty is in peril. This study may be revealing as to the reasons why men persecute and the reasons why, as Christians, they

should not." With these words Bainton attempts to indicate a contemporary relevance in his study of Servetus which demonstrates a tremendous knowledge of sources.

This book, with its excellent illustrations and its comprehensive command of original sources, will be an indispensable text on Reformation history, but it does not sufficiently point out implications for the theologically unoriented reader.

It is true that "it was the conflict of the Reformation with the Renaissance, and of the right wing of the Reformation with the left," which can be seen in the conflict between Calvin and Servetus, but this account does not reflect the deeper continuities of doctrinal theology rooted in the early church struggles of Christendom.

It is difficult for the unprejudiced reader to understand why the two men did not sit peacefully at the conference, since, according to Bainton, their points of difference were of such secondary importance compared to the deeper realities of the Christian message. So the author, historically objective and empathic, vacillates between the merciless Calvin and the stubborn Servetus in such a way that he does not clearly communicate the fact that these men could not have united without betraying themselves.

Above all, while it is certainly true that today's pastor in America must per-

REVIEWERS

- THOBURN T. BRUMBAUGH, administrative secretary, Methodist Division of World Missions, New York, N. Y.
ROBERT H. BRYANT, visiting assistant professor in Theology, Vanderbilt University School of Religion, Nashville, Tenn.
EDWARD A. DOWEY, JR., counselor to Protestant students at Columbia University, and author of *The Knowledge of God in Calvin's Theology* (Columbia University Press, 1952).
L. L. DUNNINGTON, pastor of First Methodist Church, Iowa City, Ia., and author of *The Inner Splendor* (Macmillan Co., April 1954).
PAUL H. ELLER, professor of Church History, Evangelical Theological Seminary, Naperville, Ill., and author of *These Evangelical United Brethren* (Otterbein Press, 1950).
D. F. FLEMING, professor of International Relations, Vanderbilt University, Nashville, Tenn.
FRED D. GEALY, professor of Missions, New Testament Greek, and Church Music, Perkins School of Theology, Dallas, Tex.
DAVID M. GRAYBEAL, chaplain at Emory and Henry College, Emory, Va.
HANS F. HOFMANN, guest professor in Psychology and Theology, Princeton University, Princeton, N. J.
R. P. MARSHALL, pastor of Trinity Church (Methodist), Lock Haven, Pa.
MIRON A. MORRILL, professor of Religion and Director of Religious Activities, Cornell College, Mt. Vernon, Ia.
CARROLL A. WISE, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, and author of *Pastoral Counseling: Its Theory and Practice* (Harper & Brothers, 1951).

ceive that we should no longer persecute and burn at the stake, it is more important for him to understand that we must dispense with a sentimental and false peace in basic disagreements. We must clearly see through superficially divisive theological subtleties in order to strive after a basic comprehensible unity.

Bainton has failed to indicate this. For this reason his purely historical outlook and his splendid and indispensable study will serve primarily as an introduction to a true and theologically fruitful analysis of the problem which cost Servetus his life and Calvin his reputation. Certainly men are not to be burned at the stake, but in our time it is more important to see real issues and to stand for them at any price. Herein lies the only possibility of preserving man's true freedom.—**Hans Hofmann**

Peter and the Church

PETER: DISCIPLE, APOSTLE, MARTYR, by *Oscar Cullmann* (trans. by *Floyd V. Filson*). Westminster Press, 252 pp., \$4.50

Few more popular and difficult subjects could be found than the complex character and unique role of the Capernaum fisherman who left his nets to follow the Lord. In this book, however, Oscar Cullmann has written a distinguished study of the person and work of Peter. The book deals successively with Peter as disciple, apostle, and martyr (biographical-historical) and then turns to a consideration of Matt. 16:17-19 (exegetical-doctrinal-theological). If the outline is simple, the development of the study is comprehensive, controversial, but withal impressive.

Among the Twelve, Cullmann contends, Peter held a place of pre-eminence. Christ's death and resurrection, however, "creates for Peter a completely changed situation" and in Acts, Peter is head of the Church, a leadership which he continued to exercise until he left Jerusalem (Acts 12:17) to devote himself wholly to the Jewish Christian missionary program.

Whether Peter ever visited Rome and whether he died there is discussed lengthily. After appraising the evidence from literature, liturgy, and archaeology, Cullmann concludes: "at a time which cannot be more closely determined but probably occurred at the end of his life, he came to Rome and there, after a very short work, died as martyr under Nero."

The latter half of the book confronts the well-known passage, Matt. 16:17f. Repudiating the theory that the passage

is spurious, Cullmann is of the opinion that the incident "probably belongs to the Passion story: it was originally transmitted in connection with the prediction of Peter's denial, but was placed by Matthew in another setting.

Moreover, "when Jesus states that he will build his *ekklesia* upon this rock," he really means the person of Simon," to whom is committed powers of teaching and discipline which he shares with the other disciples. These are granted to an apostle and for a limited period of time, not to a bishop or to his successors. The "unique apostolic function" is foundation laying, a never-to-be-repeated assignment which provides the substructure, supporting "the whole structure of the *ekklesia* which is to be built in the future."

Controversial positions are taken in this book. There will be those who will not agree that the Lord's assignment to Peter was a temporary one, or that it did not include his successors; or that the function of bishops "follows that of the apostles, but is a fundamentally different one"; or that the words of Jesus have the *person* of Peter as their object.

Yet Roman Catholics and Protestants of all persuasions will agree: "In every generation Christ intends to build his Church on the foundation of the apostles, and among them, Peter is the most important." The ecumenical movement needs the information and the accent that ecclesiology is rooted in Christology which is here supplied.

But agree or disagree with this study, here is an eventful book and one that preachers and teachers will have to reckon with. We stand indebted to Oscar Cullmann for producing it, and to Floyd Filson for providing an accurate and lively English translation.—**Paul H. Eller**

Dogmatic Theology

PEACE WITH GOD, by *Billy Graham*. Doubleday & Co., 222 pp., \$2.50

"If you want peace with God, get right with God," is the thesis which underlies this latest in the long series of recent books on how to achieve personal peace. Accordingly, *Peace With God* turns out to be a systematic theology of the current conservative-fundamentalist-"evangelistic" school of American Protestantism, presented by its best-known spokesman in his inimitable but much imitated style.

Paragraphs or sentences mentioning peace are appended, apparently as afterthoughts, to chapters here and there,

A Study of the Christian Doctrine of Stewardship As Related to Possessions

Stewardship AND The Tithe



Costen J. Harrell

"The most concise, illuminating and comprehensive analysis of the principles of Christian stewardship that I have ever read. It is released at the crucial moment when a church-wide emphasis is being made in Methodism upon this basic element of Christian living."—BISHOP W. C. MARTIN

This booklet was planned for use in Sunday-school classes, leadership schools, and lay institutes. Bishop Harrell shows how the tithe began as a custom, was later written into a law, and finally became a means of grace. Paper bound. *postpaid, each, 50¢; in lots of six, each, 40¢*

Add state sales tax, if necessary—none on interstate orders

The METHODIST PUBLISHING HOUSE

Please order from House serving you
Baltimore 3 Chicago 11 Cincinnati 2
Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30
Portland 5 Richmond 16 San Francisco 2

When in Atlanta or Boston, stop in our
COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W.
In Boston, 577 Boylston St.

The Pacific School of Religion

inter-denominational
Approved for the Training
of Methodist Ministers

offers

- A Long Tradition of Christian Service
- High Academic Standards
- An Inter-Denominational Faculty
- The Intimate Fellowship of small classes and limited enrollment
- The Diversified Fellowship of students from various colleges, denominations, and countries

PREPARATION FOR CAREERS
in pastoral ministry, missions,
religious education, teaching,
chaplaincy

SCHOLARSHIPS AND FIELD
WORK AVAILABLE

Write to: The Registrar
Pacific School of Religion
1798 Scenic Avenue
Berkeley 9, California

Sudbury

Manufacturers of Church Worship Aids
exclusively for over a quarter of a
century... Write for catalog and listing
of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 25 55 Sudbury Street, Boston 14, Mass.

CHURCH CHAIRS



Sturdy, comfortable solid oak
chairs that give years of
service. Both adult and
juvenile. Made especially for
churches and schools. Write
for prices.

SOUTHERN CRAFTMASTERS
Columbia, Tennessee
Three Generations of Quality

RELIGIOUS LIBRARIES PURCHASED

Baker Book House - Grand Rapids 6, Mich.
Dept. TP

but the book proceeds on a course calculated to convict sinners of the emptiness of human existence until that existence is committed to God through Jesus Christ.

The book may be called a systematic theology because it is all here. There are chapters on the Bible, God, sin, Satan, immortality, Jesus, faith, conversion, assurance, the church, social ethics, and the meaning of history, though the chapters are more pungently named than this list would indicate. The chapters are arranged so that they present to the reader the "plan of salvation" as it is conceived by the writer.

Perhaps because Graham now speaks to a sizable cross-section of Americans, the book is an interesting mixture of outspoken dogmatism on some points of much agreement among all Christians, and of careful fence-straddling on more controversial issues.

The divisions of the book indicate some of the dogmatism: they are titled "The Problem," "The Solution," and "The Results" (italics mine), as though there were only one problem and one solution to it. Among the dogmatic oversimplifications are such statements as follows: "We are psychologically incapable of believing without an object of our faith." "All mental disorders, all sicknesses, all destruction, all wars find their root in sin." "The Bible is the only Book in the world that has an eschatology." "The most thrilling, glorious truth in all the world is the second coming of Jesus Christ." (Most Christians would say that his first coming is at least equally thrilling and glorious.)

Among the fence-straddling issues is the question of the nature of hell. Graham quotes Scripture at length to substantiate a literal hell with literal fire. He says in explanation that God has a fire that burns and does not consume. Moses saw it in the bush, and it surrounded the three Hebrew children in the fiery furnace. He concludes his discussion by stating that "If there is no fire, then God is using symbolic language to indicate something that could be far worse. Essentially, hell is separation from God." There is something here for every reader.

Perhaps the chapter on "Social Obligations of the Christian" is the most carefully worded chapter of the book. The statement on the "race question" is reasonably clear: "The church should voluntarily be doing what the federal courts are doing by pressure and compulsion." Concerning labor-management relationships he is less specific. "If Christ could prevail in all labor-

management relations we would not have any strikes. . . . Management would treat employees with generosity, and employees would be eager to put in a full day's work for their hire—for they would not only be working for their wages, they would be working for God."

In the preface, Graham has stated his purpose in writing this book, which will surely be widely read. "This book has been written not for the theologians and philosophers but for the man in the street. My purpose is to give him a *clear understanding* of a new way of life that was presented by an *unknown Galilean* two thousand years ago" (italics mine). It is not a small purpose. The man in the street will give us a verdict as to how well he has accomplished it.—David M. Graybeal

Main Lines

AUGUSTINE: EARLIER WRITINGS,
edited by J. H. S. Burleigh. "Library
of Christian Classics, Vol. VI," 413
pp., \$5.00

Certain of Augustine's later writings such as *The Confessions*, *On the Trinity*, and *City of God* are widely known and appreciated. No one would question the importance of these as expressions of the more mature thought of the Bishop of Hippo. It is unfortunate, though, that by and large scant attention has been given to his earlier writings except by specialists in philosophy and theology.

Yet a thorough acquaintance with these is indispensable for an understanding of Augustine's intellectual development from the time of his conversion in 386 until he was made Bishop of Hippo in 395/6. It was during this period that he found in Neo-Platonism rational clarification and justification for the faith he had assumed at his conversion and thus was able to work out the main lines of the Christian philosophy to which he adhered the remainder of his life.

One important reason why so little notice has been given to the earlier writings of Augustine is that they have not been very accessible to the general reader. Not all of them have been available in English. Among those translated, some have been put forth in limited editions. Happily, this situation has been corrected in large measure by bringing most of these writings together in a single volume in the "Library of Christian Classics."

This volume has attained the very high standard of scholarship estab-

lished for the whole series. In it John H. S. Burleigh has provided clear and readable translations of most of the earlier works of Augustine. His introductions to the individual works are brief but illuminating. Most helpful of all, perhaps, to the reader who may have some difficulty in following all the way some of the more intricate philosophical and theological arguments of Augustine, are the detailed analyses of content which Burleigh provides.

It is regrettable that the paper and binding of this volume and the others published so far in the series by the Westminster Press in the United States are inferior in quality to those published by the S. C. M. Press in England. The readability of the volumes would have been greatly enhanced if better paper had been put into them.

This physical limitation, however, should not deter ministers, teachers, and educated laymen from finding in this collection of Augustine's earlier writings much that will interest them. They will be glad to have this opportunity of firsthand encounter with the mind of one who through honest self-examination sought understanding for the basic insights of the Christian faith.—**Robert H. Bryant**

A Man and the Bible

AS I REMEMBER, by Edgar J. Goodspeed. Harper & Brothers, 315 pp., \$3.50

Edgar Johnson Goodspeed has written fifty-seven books of his own and sixteen in collaboration with others. He is best known to pastors and to a world public as a translator of the New Testament.

The New Testament, An American Translation was published by the University of Chicago Press, October 1, 1923. My own copy of that first edition has been well thumbed.

A "pleasant young man" named John Gunther, a reporter for the Chicago *Daily News*, appeared in Goodspeed's office Wednesday, August 22, 1923. At first Goodspeed put him off, but when it appeared that he could not be discouraged, Gunther was sent over to Donald Bean, manager of the University Press. When it became apparent that Gunther had his "story" and a galley proof from the new translation, Goodspeed himself then sent off a brief state-

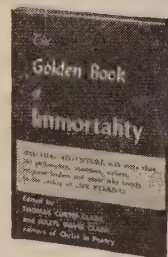
ment with a similar proof to the Associated Press.

And so the New Testament was announced to the world. With amusement, but even after this stretch of years with fine spirit, the author recounts the hidebound and ignorant criticism which it received at the hands of most newspapers—though not all. He "took to the road" and in hundreds of lectures explained and defended his new translation.

Goodspeed was born in October, 1871; he is, thus, now eighty-two. What might be called scholarship on the grand scale is the theme of this book, but what scholarship—arduous, precise, and inclusive.

But the book contains much else: The story of a nineteenth-century boyhood in expanding Morgan Park, south of Chicago; practically, also, a "biography" of the University of Chicago. His father, Thomas Wakefield Goodspeed, a

3 great sources of faith



The GOLDEN BOOK of IMMORTALITY

THOMAS CURTIS CLARK and
HAZEL DAVIS CLARK, editors

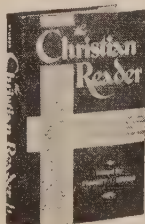
200 philosophers, scientists, writers, religious leaders and poets affirm the reality of life eternal. 300 clear and convincing testimonies in a deeply moving book. A volume of comfort, faith and witness. For the doubting, the troubled, the bereaved, and those who would minister solace.
Fully indexed, \$2.50

The CHRISTIAN READER

STANLEY I. STUBER,
editor

The heart of 70 great devotional classics from the first to the present century. Imperishable, inspiring words of Christ, Paul, Tertullian, Luther, Calvin, Wesley, Phillips Brooks and 26 others. "Provides nourishment for the devout life from the words of some of the greatest Christian saints and sages."—W. E. Garrison, *The Christian Century*. "Exceedingly helpful for all who are desirous of strengthening their faith."—*The Christian-Evangelist*.

528 pages, fully indexed, \$4.75

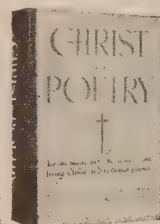


CHRIST IN POETRY

THOMAS CURTIS
CLARK and HAZEL
DAVIS CLARK, eds.

529 poems by 282 modern poets bring a new vision of Christ the Man. "A garland of poems about the Savior. Superior collection."—John Barkham, *Saturday Review Syndicate*. "Good devotional reading. Everybody's book about Christ in poetry."—W. E. Garrison, *The Christian Century*. "First-hand, soul-stirring inspiration approaching at times the noble clarity and power of the Psalms."—R. E. Lentz, *Int'l Journal of Religious Education*.

444 pages, fully indexed, \$3.49



At religious and other bookstores

ASSOCIATION PRESS 291 BROADWAY
NEW YORK CITY 7

TWO COMPANION BOOKS TO THE BIBLE

Halley's Pocket Bible Handbook

19th Edition. 150 Photos and Maps. Size 4x6 1/4 x 1 1/4 inches
An ABBREVIATED BIBLE COMMENTARY: with notes on every book, in the Bible, Archaeological Discoveries, How We Got the Bible, and an Epitome of Church History.
There is nothing published, of its size, that has anything like as much practical Bible information.

BOOK OF A Lifetime...FOR a Lifetime
Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students
Widely used in Colleges and Seminaries
Highly commended by leading Magazines and Ministers
(Full particulars sent on request)

768 Pages Cloth Bound \$2.00

Order from your Book Store, or H. H. Halley • Box 774 • Chicago 90, Illinois

Best Bible Verses

Second Edition. Size 4 x 5 1/4 x 1 1/4 inches
Compiled by HENRY M. HALLEY
Author of "Pocket Bible Handbook"

In Two Parts:
Part I: Verses from Each Book of the Bible
Part II: Verses Grouped under Various Topics
Most Precious Words in human language.
Sweetest Words ever heard by mortal ears.
Best Loved Words of the Best Loved Book in all the world.
God's Own Words. Beautiful Words. Sublime Words.
Wonderful Words. Glorious Words. Heavenly Words.
Words of Life. Words of Power, Timeless, Eternal.
Words we Read, and Re-Read, and Never Tire of Reading.
All Grouped together in this little book, for convenient use.
Beautifully Printed on Fine Quality Thin Bible Paper.

648 Pages Cloth Bound \$2.00

Prices of all books reviewed
in THE PASTOR are subject to
change without notice—Ed.

successful Baptist preacher, was for long secretary of its board of trustees and his cousin, George S. Goodspeed, was recorder of the faculty.

In the index of this autobiography there are, roughly, about 630 names of persons. They include almost all the eminent figures in Christian religion and scholarship in America, England, and Europe for a century. Goodspeed has met most of them from Ernst von Dobschuetz and Adolf Harnack (he studied under the latter) to Ernest C. Colwell, Allen P. Wikgren, and Harold R. Willoughby, his own Ph. D.'s, who are now carrying on in New Testament research. There are also colorful reminiscences of opera stars, writers, politicians, janitors, and Chicago gangsters.

What does it take to be a translator of the New Testament? Goodspeed first read his Greek Testament through at the age of eighteen, when he was being graduated from Denison University. When he began his translation he had taught the Greek New Testament and the grammar of New Testament Greek for twenty years. He had translated and collated some twenty ancient manuscripts of the Greek Testament. Almost nonchalantly he mentions his studies in Latin, Hebrew, Assyrian, Aramaic, Ethiopic, and Arabic.

Goodspeed had the good fortune to fall in love with a woman of wealth and culture. "There is peace in this house," was the verdict of his many house guests.

His pages are full of European travels, dinners, music, and good fellowship. Just as he was beginning his lifework, he was threatened with loss of eyesight, and so for the rest of his life he did no work after dark which required a strain on his eyes—but don't forget those seventy-four books.—**Miron A. Morrill**

Why Missions?

CHINA COAST FAMILY, by John C. Caldwell. Henry Regnery Co., 228 pp., \$3.50

CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD, by David M. Paton. S.C.M. Press, 79 pp., 6s.

Here are two books related to the same theme but as different as day and night. John Caldwell is writing a nostalgic story of his childhood and youthful memories of a great missionary family in China. The book tells as engrossing a tale as was ever written of nineteenth- and early twentieth-century missionary progress and prestige in Asia: big houses, lots of servants, sedan chairs, tiger hunting, mediating quarrels between war lords and bandits, baptizing hundreds of Chinese, skirmishes with the Japanese, and finally, early incidents in the conflict with the communists.

The author only dimly realizes that "the poverty and the fear (in such lands) are often a part of their religions and their culture." At the close of the volume, Caldwell asks the question, "Is it enough simply to show a farmer in China or Korea or India new methods of agriculture?" He does not answer the query, however, and his book ends right there.

The other volume is composed of three essays dealing with the theological, and then with certain historical and sociological aspects of missionary outreach throughout the world. Paton is obviously not an American; no American could write such a book without being labeled subversive. He is British and an Anglican. He has seen missionary service in China and now is analyzing the traditional and ethical mistakes of Protestant (and to a lesser degree of Catholic) missionaries, during the past century.

There are various, well-annotated attempts to attribute our missionary as well as our political debacle in China to "divine judgment." Other marks of neo-orthodoxy are apparent in the volume, as well as some of the extremely ecclesiastical and sacramental evidences of Anglicanism. The author,

however, is too critical of our "mutilated Western post-medieval Christian traditions" to be content with any otherworldly divorce from present-day involvement with social and economic affairs.

The book, as it draws to its close, does not justify the hope that is inspired by the brilliant analytical character of its early pages. It does, however, give as good a statement as this reviewer has ever seen as to the criteria for the establishment of the Church of Christ on firm foundations in any land: "The visible Church," he says, "may be said to be planted when she is sufficiently stable to recruit her clergy from her own country and not require reliance on foreigners; when she has shown her ability to spread beyond a clique or a social class; when her work is affecting, if only in small degree, the whole range of the life of the country; and when there is sufficient organization to permit unity of discipline."

Though neither of these volumes answers the questions they both raise, the latter is quite as stimulating as the former is fascinating.—**Thoburn T. Brumbaugh**

Something New

A READER'S NOTEBOOK (An Anthology of Illustrations for Speakers), by Gerald Kennedy. Harper & Brothers, 339 pp., \$3.95

Here I am doing something I never thought possible—giving my enthusiastic approval to a book of illustrations for speakers! All I have seen up to this one have been nothing more than a source of deep irritation to me, full of trite stuff, by and large, that no self-respecting minister would think of using. The only reason I bought such books in the first place was that I was everlastingly on the prowl for apt "windows" for sermons. I found very few.

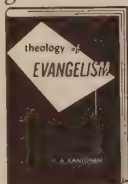
Now, here comes Bishop Kennedy with something entirely different. He is a wide reader and he has extracted an unbelievably large number of good illustrations and made them readily available. Here are just a few of the many excellent books he quotes: *Roosevelt and Hopkins*, Robert E. Sherwood; *The Christian Understanding of God*, Nels F. S. Ferré; *One Man's Testimony*, Norman Goodall; *Human Nature in the Bible*, William Lyon Phelps; *The Long Loneliness*, Dorothy Day; *The Vital Center*, Arthur M. Schlesinger, Jr.; *Psychology, Religion and Healing*, Leslie D. Weatherhead; *By the Way*,

By T. A. Kantonen



THE THEOLOGY OF EVANGELISM

"Faith itself cannot exist without evangelism," says one of America's outstanding theologians. Dr. Kantonen traces evangelism to its source in the threefold Christian creed, showing why evangelism is the heart of all the church's activities, the gospel itself in action.



\$1.25 at all book stores

MUHLENBERG PRESS
Philadelphia

an *Autobiography*, Francis J. McConnell.

Bishop Kennedy has not only read these and hundreds of other books, but he has displayed an uncanny knack of selecting pertinent and usable material for dressing up a sermon so that it will be remembered. My own roving, homiletical eye is always on the search for such material and here is a mine of it. The book seems a bit high in price, but I think it is worth it.—*L. L. Dunnington*

Why We Worship

CHRISTIAN WORSHIP, by George Hedley. Macmillan Co., 288 pp., \$4.50

WITH the gradual disappearance of the geographical frontier in American life and with the concomitant stabilization of community and church life bringing rapid increase in general education and in the practice of the amenities of civilization, American churches find themselves suddenly confronted with the problem of forms, methods, and materials of worship.

There are indeed still many persons in our city churches who, if they were let loose like carrier pigeons to return to their spiritual homes, would fly—they think—to the brush arbor, the camp meeting, the old-fashioned revival. Yet for most such persons in stabilizing communities this is romancing of the same sort as weeping over the abandonment of the moss-covered bucket and the surrey with the fringe on top.

The liturgical movement cannot be stayed, even though we may agree with a recent statement of R. Niebuhr that "ecstasy and spontaneity . . . are the marks of 'grace.'" After all, liturgy is concerned simply with the matter of man's behavior before God, or of his conduct in church as he tries to establish a context in which Isaiah's experience may be re-created in all worshippers; that is, in which God confronts men with his holiness, thereby revealing to them their sinful condition that he may cleanse them and commission them to declare his judgment and his mercy.

In this sense, the liturgical concern of the church must be its central concern. The emphasis here is not on prettying up the service, or on polishing up the altar, or even on "enriching the service." All that is a secular approach to a sacred matter.

Given the twentieth-century situation, our approach to the "liturgical movement" should not be a blind obstinate negative one, but positive and constructive, even if critical.

For ministers who are concerned with

rethinking the whole matter of worship, its meanings and forms, no better handbook can be recommended than George Hedley's *Christian Worship*. In the first place, the author is adequately acquainted with all the historical liturgies and with the best contemporary official service books. His point of view is fully catholic in that he draws materials and procedures from all churches.

Again, the chapters on forms of church architecture most suitable for worship, symbols of design, the use of color, types of vestments, the Christian calendar, unity and variety in the service, music, prayer, Scripture reading, preaching, the meaning and conduct of the service of the Holy Communion, of baptism, of weddings and funerals, and finally on family worship, present both

Conscience and Compromise:

AN APPROACH TO PROTESTANT CASUISTRY

By EDWARD LeROY LONG, Jr. How to relate the demands of Christian faith to the ethical decisions of everyday life.

A selection of the Religious Book Club. \$3.00

THE *Westminster Press*

Preaching the Gospel of the Resurrection

By D. T. NILES. Emphasizing the "Gospel of the Resurrection" as the central message of Christian preaching, this book is especially helpful to ministers in the preparation of Lenten and Easter sermons.

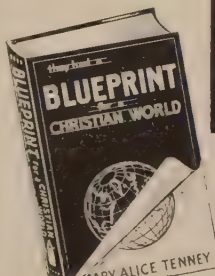
\$2.00



At all bookstores, THE WESTMINSTER PRESS, Philadelphia 7

Can we have a Christian World?

Across two centuries of history come the challenge and Wesley's . . .



BLUEPRINT FOR A CHRISTIAN WORLD

by Mary Alice Tenney

It was his search for the answer to the question, "What is Christianity?" that led John Wesley to re-examine the current religious thought of his day. It was his discovery of the answer as a way of life, a pattern for living, that produced the Wesleyan revival and revolutionized English history and culture. Wesley also has a message for 20th Century America—and for you! Get your copy today.



287 Pages

\$3.00

At your Christian Bookseller or

LIGHT and LIFE PRESS
WINONA LAKE, IND.

critical and constructive analysis of the problems involved in these matters.

In addition to six full-page plates showing church interiors and exteriors, there are eleven line drawings. Valuable appendices offer a selected bibliography of service books, studies in history and conduct of worship, manuals of church architecture and decoration, church music including hymnals, devotional literature; major variable and fixed dates of the Christian year; an arrangement in parallel columns of the order of worship in some current Western liturgies; and three pages of benedictions and ascriptions, useful liturgical items. Of special interest are two orders of service as used in Mills College chapel, of which Hedley is chaplain.

Perhaps it might be said that Hedley is a Methodist, a chaplain in a Congregational college, and would be described as "high church."

There appears to be a spate of errors between pages 108-114. The date of *Motu proprio* of Pope Pius X is 1903, not 1904. The *Genevan Psalter* from which "Old 124th" comes, is 1551, not

1552. John Day's *Psalter* is correctly dated 1562 on p. 111, incorrectly dated 1563 on p. 112. Archbishop Parker's *Psalter* was probably published in 1561, not 1567. *The Methodist Hymnal* contains 54, not 56 hymns of Charles Wesley. "Jesus, lover of my soul" should not be counted three times because it is given three tunes. The first Wesley hymnal, issued in Charlestown, South Carolina, is inaccurately described as including "besides a number of texts by Charles and John Wesley, seven selections from *The Temple* of George Herbert." Charles wrote none of the hymns; six, not seven, are taken from Herbert; and there were other sources, notably Watts.

Even a brief list of historic psalters should include the Sternhold and Hopkins *Psalter*, 1548-1562. And any list of first-rate hymnals should include the Percy Dearmer-R. Vaughan Williams-Martin Shaw *Songs of Praise*, 1925, 1932.

These errors and omissions are of no great importance and by no means invalidate the main contentions of the book. However, it is most regrettable that twice, pages 247 and 24, it is stated that the Book of Worship of The Methodist Church is "no longer in print, presumably because of lack of interest and appreciation." The facts are that the Book of Worship, revised after the General Conference of 1952, has never been out of print and continues to be in demand. This is serious enough to warrant Macmillan's sending out an erratum insert to be put in all volumes sold.—

Fred D. Gealy

AT LAST! A book on worship from the Protestant standpoint which combines sound scholarship and brilliant conversational style, a book that draws upon the resources of the great liturgical traditions and relates them to practical worship in the average church.

After having conducted the "Liturgical Question Box" in this magazine for six years, I have become convinced that most Methodists—as well as others—are deeply concerned with the problems of liturgy and ceremonial, and that there are very few books which can be recommended to those who are just beginning such a study. Some are too "high-church" and some are too high-brow. Most of them touch only a fragment of the problem.

Hedley, who is a professor of sociology and economics at Mills College, Oakland, California, is also chaplain of the institution, and in this post he has pioneered in some phases of corporate worship. This book, the fourth to come

from his pen, is the result of his experiences in trying to lead young people to worship. The author, who is a Methodist minister and a member of the Order of St. Luke, has no hobbies to ride, but he does have a coherent scheme of reference and a clear idea of what he wants to accomplish.

The opening chapter, "Why Worship?" is the key to the whole matter. In answering this question, he goes back to the very beginning of the idea of worship and in the next chapter traces the development of worship in Judaism and Christianity. One of the characteristics of his style (which pleases me very much and might irritate some who do not care for the historical approach) is found in his habit of tracing almost every liturgical act back to its probable source.

This slows down the book a bit, but it introduces a wealth of delightful background material. The curious reader will find on almost every page fascinating bits of information. For instance, his explanation of the meaning of the word "worship." He is not content to take the old English word, but gives us the Greek *proskuneo* meaning, "I kiss the hand toward," and the Hebrew *shachah*, "to bow down."

I have tried to read the book with a critical eye, but I became so much interested that I could not stop long enough to check references. With mounting enthusiasm, I went headlong through and then found even the appendices a source of delight, for in them Hedley has given us some of his chapel service orders of worship, a comprehensive bibliography, a collection of benedictions and ascriptions taken from Scripture and liturgical literature, and a comparison of various western liturgies.

The author says that the Methodist Book of Worship is now out of print. This is an error (for a 1952 revised edition is in print). Despite the fact that it is a splendid book in many ways, it is too full of resource materials for a book of family or private devotions and it contains too much material for devotional reading to be practical for use as a prayer book in the pew. All the really important material of this type is contained in the Hymnal, and our people are not easily led into the use of an extra book of worship.

It would be helpful if the next General Conference would ask for a revised edition of the Book of Worship which would omit the family devotions and resource material and give us instead Epistles and Gospels and a new edition of the responsive readings, leaving out

THE DILEMMA OF CHURCH AND STATE



by

G. Elson Ruff

An analysis of the dilemma within the democratic form of government, describing the difficulty in arriving at a reasonable balance between the church and state in modern society. 110 pages.

\$1.50

at all book stores
MUHLBERG PRESS
Philadelphia



ROBES

Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

DeMoulin Bros. & Co.
1125 South 4th St.
Greenville, Ill.

THE CHURCH SCHOOL MAGAZINE

COVERS YOUR CHURCH SCHOOL PROBLEMS



The Church School is Methodism's complete monthly magazine, designed to help general superintendents, pastors, and all general church school officers in planning the total program of the local church school. It includes practical "how-to-do" articles as well as interpretations of the philosophy of Christian education . . . always timely, thorough, and useful.

The Church School offers much help in long-range planning of the program, in enlisting and training teachers, in carrying on meetings of the commission on education in the local church and workers confer-

ences, in getting the proper literature and getting it used correctly, in the use of audio-visual aids and their evaluation, training children and youth in the meaning of church membership, the observance of special occasions, keeping records, stimulating interest, and providing resources for general worship service. *The Church School* is a 32-page illustrated monthly that is a "must" for all leaders connected with your church school.

per quarter, 38¢

annual subscription to home address, \$1.90



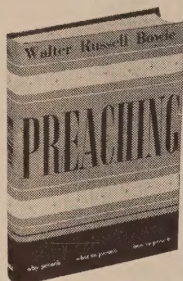
The Methodist Publishing House

Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

Published March 8...

PREACHING THIS DO—



**Walter
Russell
Bowie**

This comprehensive, definitive book by one of the greatest preachers of our age shows how to preach—what to preach—and the full, rich satisfaction of preaching well.

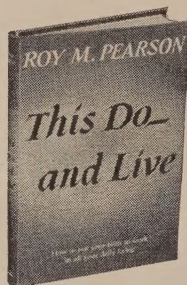
Dr. Bowie offers guidance for more effective preaching—background reading, text, topic, outline, construction, and delivery—with specific illustrations that show how to construct a powerful sermon. Here is an illuminating picture of the purpose and importance of preaching, with concrete help for the man who must preach on Sunday.

The Chapters

WHAT IS PREACHING?—THE MAN IN THE PULPIT, THE CONGREGATION, AND THE MESSAGE—THREE ASPECTS OF THE PREACHER'S OPPORTUNITY—RESOURCES FOR SERMONS—ON KNOWING THE BIBLE—PREACHING FROM THE OLD TESTAMENT—PREACHING FROM THE NEW TESTAMENT—RELATING THEOLOGY TO LIFE—CONSTRUCTING THE SERMON—MORE ABOUT SERMON CONSTRUCTION—DELIVERING THE SERMON—"FINALLY, BRETHREN"

\$2.75

AND LIVE



**Roy M.
Pearson**

These eleven chapters hold a practical, *personal* message for everyone who hungers for a richer, fuller life—both here and hereafter.

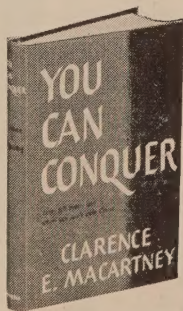
Here Mr. Pearson shows how to discover for yourself a vital Christian faith—and how to experience the responsibilities and rewards of living that faith from day to day. He offers a common-sense approach to a firm, workable religion—trustworthy guidance to triumphant living here and now, and unshakable confidence in the life to come.

The Chapters

DECIDE—LOOK OUT WHERE YOU LIVE—HEAR GOD SPEAK—MAKE PEACE WITH YOURSELF—BEWARE OF YOUR GOODNESS—WORK FOR THE RIGHT BOSS—GET OUT OF THE CHURCH—BE WILLING TO BE WASTED—HOLD YOUR HOME TOGETHER—PRAY WITH POWER—THANK GOD FOR DEATH.

\$2

YOU CAN CONQUER



Clarence E. Macartney

Each of these thirteen sermons shows how Christ-given strength and courage can overcome sorrows, temptations, and fears—upholding men through the long pull of daily living as well as in times of crisis and despair.

Here are messages that speak directly to minds and hearts, bringing renewal of hope and the healing comfort of Christ's love. Underlined with vivid illustrations from real life and from the Bible, they bring the reassurance that "all things work together for good to them that love God."

\$2

Published by Abingdon Press

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

the impossible-to-read-responsively New Testament passages now included.

I would call particular attention to the chapter on the Communion and its very comprehensive treatment of the background of this sacrament.—**R. P. Marshall**

Two Days

With a Congressman

(Continued from page 28)

cluding the religious aspects of a person's life. It was a stimulating discussion for me, and I hope for her.

When her husband returned, the discussion continued for a long period of time later. The congressman and I were not in basic agreement on many matters but I feel sure that both of us profited from this experience. This young congressman admitted many of the difficulties a man in congress faces and the desperate need he felt for some spiritual help. He seemed to be conscious of the need of a spiritual re-examination of our sense of values in politics and in all parts of life.

The next morning we went to the Thursday morning breakfast together. It was a wonderful experience for me to be a part of it for one day, although I was a little alarmed at the mixture of political conservatism and Protestantism. The congressman and I parted after the breakfast, he to go through the life of a congressman for another day and I to return by train to my community.

A few days after returning, I received a note and included in it was this remark: "... I am sure that if more men from the different vocations would visit as we did, there would be a far better appreciation of the other fellow's job." I believe that this congressman received an awareness of the thoughts of one individual minister and I know that I was able to understand better some of the problems of a congressman.

The Board of World Peace of The Methodist Church has a pamphlet entitled "Register Christian Opinion." This title sums up what I was trying to do as I lived with a congressman and followed him through a day in his work.

A new RSV Pulpit Bible for your church this Easter

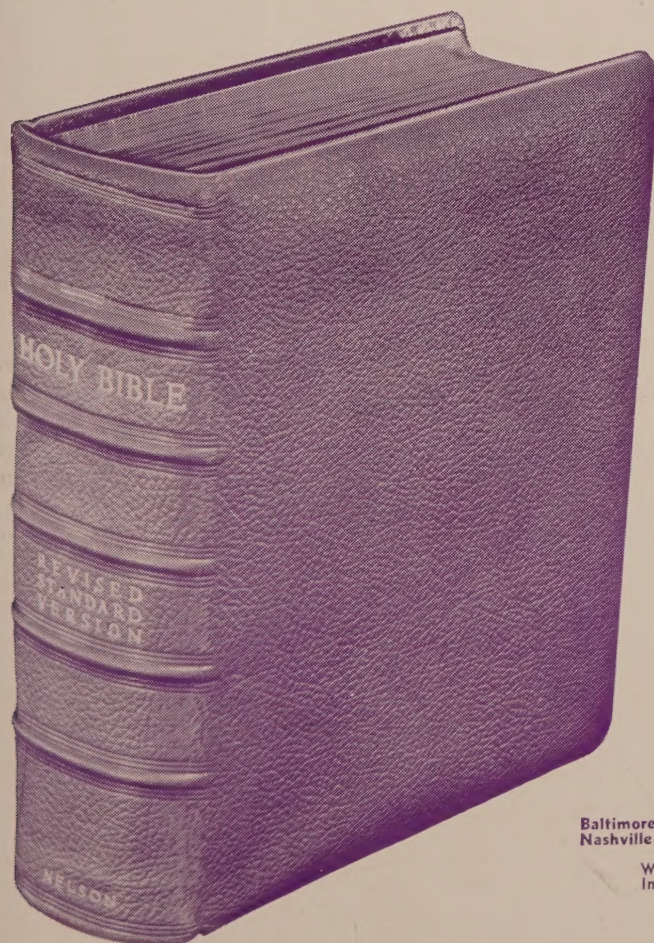


A handsome Pulpit Edition of the Revised Standard Version of the Bible for your church would be an ideal Easter gift from either an individual or one of your church organizations. It makes an impressive living memorial that will last through the years.

The pulpit Bibles have 1680 pages, trim size 9 11/16x12 3/16 inches; red under gold edges and black or red duplex paper lining. Each has red and gold headbands and two ribbon markers; the back-bone only is stamped in gold.

IN the beginning God create
the heavens and the earth. ² T

(Actual size type in RSV Pulpit Edition)



RSV PULPIT BIBLES

TN-5B. Bound in black levant grained cowhide. Square corners. Blind frame front and back covers and gold roll **postpaid, \$60.00**

TN-5R. Red levant grained cowhide binding. Other specifications same as TN-5B . . . **postpaid, \$60.00**

TN-6B. Black levant grained Morocco binding. Beveled boards, round corners. Two gold lines on inside of cover **postpaid, \$80.00**

TN-6R. Same as TN-6B, but with red levant grained Morocco binding **postpaid, \$80.00**

TN-7B. Black genuine sealskin. Cushioned beveled edges. Round corners. Two gold lines on inside cover. Leather hinge **postpaid, \$100.00**

TN-7R. Same as TN-7B, but with red genuine seal-skin binding **postpaid, \$100.00**

Each of the above is gift boxed in maroon and gold box then repacked in floating shipping carton. Total shipping weight is about sixteen pounds.

RSV PEW EDITION. Complete text with foot-notes; 992 pages. Black cloth over boards; square corners, red edges. Genuine gold stamping on spine. Imprinted presentation page on inside front cover. Pages numbered consecutively from Genesis to Revelation. Suitable for church pews, schools and colleges as student text **TN-2801 . . . postpaid, \$3.00**

Add state sales tax if necessary—none on interstate orders

In the beginning God created^a
the heavens and the earth. ²The
earth was without form and void, and

(Actual size type in TN-2801)

Write for Our New Book News Bulletin!

BOOK TALK reviews good books for your home . . . and it's yours FREE! Just print your name and address and the words "Book Talk" on a postcard and mail it today!

**THE METHODIST
PUBLISHING HOUSE**

Please order from House serving you



Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

When in Atlanta or Boston, stop in our **COKEBURY BOOK STORE:**
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston St.

Sound of the Trumpets

The grief which is hidden deep within Good Friday, and which is reflected to some degree in the lives of even the least of the faithful, always contains the irrevocable promise of Easter morning. So, although the ministry of trouble is a ministry embodying its own internal rewards, it also embodies the immortal miracle of sharing in the resurrection of the Risen Lord. That fallen rebel, Satan, when asked what lack he felt most keenly in his Eternal Hell, gave the nostalgic answer, "Most of all, I miss the sound of the trumpets echoing across the ramparts of Heaven each morning!" So the soul who accepts his trouble, and finds it brimming with hidden hope, should be of all men the most inwardly joyful—assured, as he is, of the sound of the trumpets in the Church Expectant on his own resurrection morning, along with the eternal grace of trumpetlike victory in the Church Triumphant.

—John Ellis Large, in *Think on These Things*
(Harper & Brothers)

Used by Permission